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WILLIAM KELLY

"He was preeminently 'a faithful man, and feared God above many.'" (Neh. vii. 2).

VOLUME II
(Two Volumes)

The HISTORY of *the*
BRETHREN

By
NAPOLEON NOEL



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MCMXXXVI

THE HISTORY OF THE BRETHREN

1826 to 1936

Complete in Two Volumes

VOLUME I

From the first assembling together of the Brethren, in the Name of the Lord Jesus only, on the ground of Matt. xviii. 20, in Dublin, Ireland, in 1826, to the Grant Divergence, in America, in 1884. A period of fifty-eight years.

VOLUME II

From the Stuart Divergence, at Reading, England, in 1885, to the Reunion of 1926, at London, England, and minor subsequent events, until 1936. A period of fifty-one years.

A SHORTER HISTORY OF THE BRETHREN

In One Volume

This single volume contains all of volume 1 of the Complete History of the Brethren, with the exception of Chapter 3, and part of Chapter 7; and includes all of Chapters 11 and 12, which are the last two Chapters of volume 2 of the Complete History.

THE HISTORY OF THE BRETHREN

VOL. 1

(The Preceding Volume)

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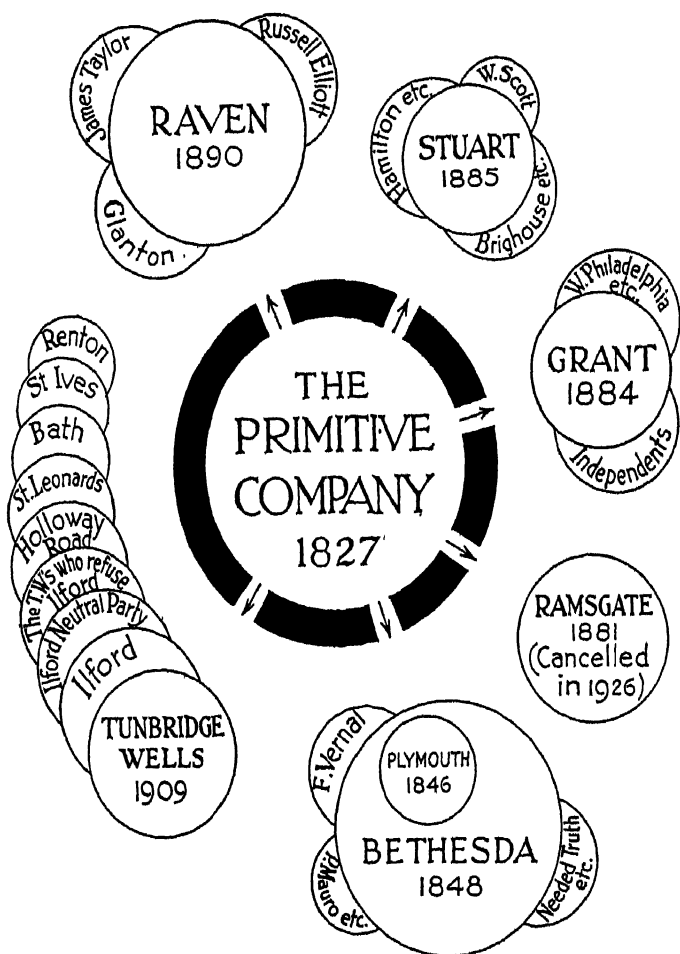
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A CIRCLE CHART OF THE BRETHREN

This Chart, with the explanation thereof, is found on page 737 of this Volume. It is only placed here, facing this Table of Contents, for the purpose of easy comparison therewith. Each Circle represents one particular Section of the Brethren, and its semi-circles represent minor Cleavages within that Section only.

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VOL. 2

(This Volume)

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CHAPTER VII

THE GRANT SECTION

(Continued)

THE WEST PHILADELPHIA CLEAVAGE (1928)

The Grant Divergence of 1884, was confined to America, and was, ten years later, followed by "The Independent Cleavage," as already stated in Volume I of this History.

The Independent Cleavage in 1894, was a severe blow to the Grant company, but they bore it bravely, and seem to have lost none of their energy and courage. Their activity in gospel work afterwards continued and increased, and there was much helpful ministry for Christians among them; so that before this ruinous Cleavage took place in 1928 (34 years later) there were 70 brothers, many of whom possessed considerable ability or gift, devoting most or all of their time to the Lord's work; their field of labor being mostly limited to the United States, Canada and the Bahama Islands, where nearly all of the Grant meetings are located. They had begun to unite with the Glanton brethren in 1909, and this cleavage came about mainly through teaching propounded by a Glanton brother, named James Boyd.

Of the more than 100 assemblies in their communion in 1928, one-third separated from the rest, charging that they refused to judge the evil harbored in their midst by the assembly at 5917 Chestnut Street, West Philadelphia; but later, one half of these gave up the separated position. But, in the meantime, those from whom they had separated fared even worse, for many of them even gave up the exclusive (the circle of fellowship) principle and position, and permitted, and, alas! some of their principal leaders even aided and encouraged intercommunion with the Independents and the Open Brethren.

But some of the assemblies on the Pacific Coast, and afterwards a majority of the rest throughout America, would not permit this looseness and intercommunion, so by 1931 there were four separate Factions or Groups of the Grant brethren, namely:

Group 1. Those who fellowship J. Boyd and Independents and Open Brethren.

Group 2. Those who fellowship J. Boyd, but not Independents nor Open Brethren.

Group 3. Those who fellowship neither J. Boyd nor Independents nor Open Brethren.

Group 4. Those who fellowship none of the above, and charge that some individuals in Group 3 "treat 'Creator and creature united in one Person' and 'God and Man, one Christ,' as synonymous." Groups 1 and 2 also strongly disapprove of this, but would not refuse fellowship to any on that account.

Group 4 publishes no periodicals, but the other three Groups each publish their own magazines, namely: Group 1, "*Help and Food*" (Loizeaux Bros.). Group 2, "*Things New and Old*," A. E. Booth, editor. (Erie Bible Truth Depot, Erie, Pa.). Group 3, "*Holding Fast and Holding Forth*," R. J. Little, editor (1508 N. 62nd St., West Phila., Pa.). The last two magazines named are new since the disruptions. Mr. John Bloore of Group 1, contributes to "Help and Food" (and "The Witness"), but in 1931 he reversed his ecclesiastical position as taken in 1923, in a letter printed then in "Help and Food," pp. 76, 77. Among the Natural History Hall brethren, it is considered that the seeds of all of these Grant disruptions were sown in 1884.

These few preliminary words may serve to prepare us somewhat for a better understanding of the account of the Cleavage under consideration.

TABULATED DEVELOPMENTS

Of The West Philadelphia Cleavage

October 20, 1920. Mr. C. A. M. and Mr. C. J. G., both of whom broke bread at 5917 Chestnut Street, West Philadelphia, Pa., formed a business partnership, and organized the C. J. G. Supply Company, on a 50-50 basis. Mr. C. A. M. furnished, at 6% interest, the funds wherewith to begin business, and Mr. C. J. G. agreed to temporarily furnish \$5,000 worth of merchandise. 50% of the profits from the business were to go to each partner. The officers of the Company were: C. J. G., Manager; P. M., Secretary; C. A. M., Treasurer. The salaries of the Manager and Treasurer were to be \$100 each per week, and the salary of the Secretary \$50 per week.

February, 1923. There was a fire in the offices of the C. J. G. Supply Company, and claims for damages were presented to the Fire Insurance Company. The monies from the Insurance Company were received in three checks, dated

March 15, 1923, in amount of \$3,484.20; March 20, 1923, in amount of \$126.45; and May 3, 1923, in amount of \$420.00.

December 29, 1924. The two partners, having business difficulties, a meeting was held, at which eight or more other brethren were present, to hear what they had to say and to counsel them, and they, after having heard them, advised them to dissolve the partnership.

February 13, 1925. A dissolution agreement was signed by both partners, and witnessed to by brothers S. Ridout and A. E. B. (Both of these brothers went with Group 2, but Mr. S. R. has since passed on to his heavenly home above).

October 27, 1925. Mr. C. A. M., who went with Group 3, first brought charges against Mr. C. J. G., of wickedness, and the suspicion of "iniquity" was thus connected with the 5917 Chestnut Street gathering.

Nov. 2, 1925 to Mar. 8, 1926. During this period thirty-four long meetings were held, to consider the 25 charges against Mr. C. J. G., which charges, with all the evidence, were contained in more than 500 pages. Having heard all the evidence, these charges were then condensed and consolidated into six groups, which were written down by Mr. S. Ridout and Mr. R. J. Little in a brief paper called the "*Summary of Evidence*," which 21 investigating brothers, "in the fear of God," approved of as being "true and fair." Under the heading, "Direct financial loss to Mr. C. A. M.," there is thirty-seven odd thousands of dollars recorded, but it has never been made a question of the amount.

March 8, 1926. A *letter of admonition*, rebuking Mr. C. J. G., and stating that he had "so concurred in the acts of employees, as to be responsible (with full knowledge) for certain acts which were in themselves of an unrighteous character," was written by Mr. S. Ridout; but the admonishment was by many considered to be not at all adequate to the guilt of "false and misleading explanations," "intended deceit" and "actual fraud," which constituted that which was proved against Mr. C. J. G. For this reason, and because it closed with a clause making mandatory "ceasing further activity with these matters," some twenty-six of those breaking bread at 5917 Chestnut Street, in a letter dated July 20, 1926, protested against the case being closed in this manner.

February, 1927. When "all efforts locally had proved unavailing" in having "the wicked person put away from among us," the protesters state, those at 5917 Chestnut Street who protested, published a history of the case in a

78 page pamphlet entitled "*Truth Concerning Present Existing Conditions at 5917 Chestnut Street, West Philadelphia.*" Subsequent to this, two supplements to this pamphlet were sent out in March and May, respectively. Brethren at a distance were thus apprised of what was going on. (The protesters went with Group 3).

Group 3 Makes Charges of Both Doctrinal and Moral Evil

February, 1927. Not enough that "moral evil" was "with knowledge tolerated" at 5917 Chestnut Street (a letter from those who went with Group 3 says), in February, 1927, Mr. James Boyd, a "Glanton" brother, published his "tractate," entitled, "*The Incarnation of the Son,*" and it first found public distribution at 5917 Chestnut Street. Thus, we believe that (the letter continues), because "moral evil" was tolerated, God allowed the "visitation" of "doctrinal evil" in our midst, through the publication of Mr. James Boyd's "tractate." Mr. Boyd revived, revised and refoated the worst of Mr. Raven's heresies, and taught that our Lord's incarnation consisted only in His taking flesh and blood, and that He had no human spirit, which meant, of course, that His humanity was only an incomplete and imperfect humanity, and thus he lowered the Person of Christ. On March 28, 1927, Mr. Boyd printed a brief letter of 20 lines, withdrawing the last three pages of his tract, but he never withdrew the evil doctrine, and therefore he is to be judged in accordance with 2 John 10 and 11. The case not only called for the rejection of the teaching, but the rejection of the person, according to the Word. In Mr. Boyd's "tractate," he taught doctrine similar to that in the second part of Mr. Raven's paper "*The Person of the Christ,*" of 1889.

March 24, 1927. Following the pamphlet entitled "Truth Concerning Present Existing Conditions at 5917 Chestnut Street, West Philadelphia," a "Questionnaire" was sent out, and in response thereto some 200 or more filled in and returned them, and of this number more than one hundred fifty accepted the *Summary of Evidence* as establishing the guilt of Mr. C. J. G., and further, that such guilt is to be judged according to 1 Cor. v. 13,— "Put away from among yourselves that wicked person." These one hundred fifty also desired that a *Conference* over the matter be made general, so that any who were so led and were free to do so, might attend.

May 7, 1927. The Assembly at Hunter and Allison Streets, West Philadelphia, sent out a letter, wherein, after calling attention to conditions at 5917 Chestnut Street "resulting from their failure to put away Mr. C. J. G. from the Lord's table," and to Mr. Boyd's tract "containing false doctrine as to Christ's Person," they continue: "We com-

municated this to the Chestnut Street assembly (where Mr. Boyd was breaking bread), calling on them to refuse Mr. Boyd any further expression of fellowship until his doctrine was repudiated. This was an assembly action, . . . The Chestnut Street brethren refused to recognize this action, or to accede to it. The conditions arising out of these acts are such that we cannot feel free to go on in happy fellowship with our brethren; and while all in that assembly are not in harmony with what has been done, nevertheless, these things have been done. We therefore address our brethren, asking as many as can to join with us in a *Conference* on May 30th, to be held at 5917 Chestnut Street, *West Philadelphia*, beginning at 10:30 A.M., to review this condition, and to give us their counsel as to what our course should be as to further expression of fellowship with our brethren of that assembly."

May, 1927. A printed letter was sent out by J. Boyd's sympathizers, dated Philadelphia, Pa., May, 1927, signed by *five brethren* on behalf of many who went through the matter, which was supposed to be a reply to the pamphlet entitled "Truth Concerning Present Existing Conditions at 5917 Chestnut Street, West Philadelphia." We will quote in full and in italics, the only two paragraphs which the authors of the letter have italicized:

"This meeting (in December, 1924) was in accordance with 1 Cor. 6, and should, in our judgment, have ended the matter."

The truth is that if 1 Cor. 5 does not apply, the matter should never, or at least need never have begun.

"Thus a third time there came a stage in the sad history where it might have rested."

The fact is that according to the ground taken by these five brethren it is no question of coming to "a stage," for, acting on their principles, there never was a time in the history when it might not have rested. This reply is frequently mentioned and is shown to be mistaken in the first half of the "Report of Conference at Philadelphia, May 30-31, 1927," where it is referred to as "*The Answer of the Five.*"

The Conference Calls For Firm Action Against Evil

May 30-31, 1927. The proposed Conference was held, as announced, and on the first day about 300 brethren, coming from more than thirty assemblies in the United States and Canada, and including a large number of brethren who devote all their time to the Lord's work, were present. A

brief extract from a letter furnishes us with the most needed and most important information. It says: "At this conference, brethren from various parts of the United States and Canada were present. Local laboring brethren who approved of the 'Summary of Evidence' in the C. J. G. case, were also present at the conference. All efforts to minimize the gravity of C. J. G.'s wickedness, or to subtract from the display of his guilt, as it is portrayed in the 'Summary of Evidence,' proved futile. It can be truly said that the voice of the conference was that the assembly at 5917 Chestnut Street 'must clear themselves by the putting away of the wicked person (C. J. G.) as well as the judging of Mr. James Boyd for his evil doctrine in accordance with 2 John 10 and 11.' . . . At the conference on May 30 and 31, 1927, the 'leaders' at 5917 Chestnut Street, then present, refused to 'put away the wicked person' (C. J. G.), and also to judge the 'false doctrine' of James Boyd. At the conference Brother G. H. McCandless (a Chestnut Street leader, who went with Group 1) 'steadfastly refused to discuss the doctrinal question,' remaining seated when every other brother present stood, to refute the teachings of Mr. Boyd in the 'Incarnation of the Son' as being 'other than the doctrine of Christ.' Brother McCandless at the conference expressed 'I will not consent to C. J. G. being put away as a wicked person. . . .'" The proceedings of the conference were later printed in a 246 page book, entitled "Report of Conference at Philadelphia, May 30-31, 1927," Price \$1. (obtainable from Mr. W. R. Nelson, P. O. Box 4563, Philadelphia, Pa.), the first half of which is occupied with the C. J. G. case, and the last half with the case of James Boyd.

August 15, 1927. Those who went with Group 3 wrote "An Open Letter to our Brethren in the United States and Canada giving Facts and Conditions that make Necessary our *Withdrawing from Fellowship with the 5917 Chestnut Street Gathering* in Philadelphia because of the Presence of Unjudged Evil."

"August 15, 1927.

"Beloved Saints:

"We have finally come face to face with the necessity of making a choice between continuing with a company who have been adjudged by many brethren besides ourselves, with having become 'a leprous house,'—or 'departing from iniquity' as is commanded in the Word of God, 2 Tim. ii. 19, 'Let every one that nameth the Name of Christ depart from iniquity.' We have chosen the latter course, we believe in the fear and presence of God. . . .

"Another letter was mailed to the Hunter and Allison Streets Assembly by seventeen brethren 'on behalf of the gathering at 5917 Chestnut Street, West Philadelphia.'

"The seventeen brethren speak for themselves and others, but obviously not for the gathering at 5917 Chestnut Street, as at that time (July 26, 1927) we had not separated.

"In this letter by the seventeen, which is dated July 26, 1927, the reverse request is made of the Assembly at Hunter and Allison Streets. The seventeen brethren say, 'As our answer in the Grant-Mory matter will require much more detailed consideration, for which we ask your patience and forbearance until we can properly prepare our reply, we now desire to address you on *our relation to Mr. Boyd and his teaching.*'

"First: They *do not* reject nor repudiate the 'false doctrine' of Mr. James Boyd as published in 'The Incarnation of the Son.' Further, they *do not* 'publicly repudiate' the stand taken in their having shown fellowship with Mr. James Boyd, after he published his 'tractate,' even when they received a number of protests from individuals and assemblies.

"Instead of 'publicly repudiating' this 'false doctrine' as well as their action in receiving him, in their letter of July 26, 1927, they say, 'We heard nothing from him but a precious ministry of Christ from *first to last*, with which we had and expressed the *fullest fellowship.*' . . .

"Most of us have refrained from 'breaking bread' at 5917 Chestnut Street (or elsewhere) since the second Lord's Day after the conference on May 30 and 31, 1927, C. J. G. having at that time and until now continued in full fellowship with the Assembly. Up to this time, we had not, however, acted in accordance with the Scripture of 2 Timothy ii. 19, 'Let everyone that nameth the Name of Christ depart from iniquity.' We do not believe that God would have us linger longer in a house, wherein a plague has been fully manifested, and from all indication, has settled there. We feel it due our brethren at large, with whom the ties of Christian fellowship are yet alive and precious, to inform them of the step we are taking, which is that we are forthwith 'departing from iniquity' by withdrawing ourselves from association and fellowship with the 5917 Chestnut Street Assembly. To our God, the Father of our Lord Jesus Christ, we commend ourselves for His further mercy and guidance. From our brethren to whom this communication is written, we ask for some expression, approved of the

Word of God, as to further commendation and fellowship with one another, should the Lord tarry.

"Your brethren in Christ Jesus, our Lord."

(Signed by seven brothers.)

Final Plea of the Hunter and Allison Streets Assembly

June 15, July 26, October 18 and December 21, 1927. The Hunter and Allison Streets Assembly, which is with Group No. 3, on June 15, 1927, wrote a letter to the 5917 Chestnut Street Assembly, in which, after mentioning the evils in their midst, they say: "In the plain light of 2 Cor. vi. 17, 18, as well as 2 Tim. ii. 19, we cannot remain longer in association and identification with you in corporate Christian fellowship and testimony, unless there is an immediate and unmistakable judgment of these evils, as well as the putting away from among yourselves of the evil doer (1 Cor. v. 13). In Mr. Boyd's case, he having left the country, there must be the public repudiation of the fellowship shown him after the publishing of his evil doctrine, as having been dishonoring to Christ, and contrary to His Word. . . .

"Sincerely and faithfully,

"Yours in Christ our Lord."

(Signed by five brothers.)

(Signed on behalf of the assembly)

The 5917 Chestnut Street Assembly, on July 26, and October 18, 1927, wrote two unsatisfactory and unacceptable replies to the above.

On December 21, 1927, the Hunter and Allison Streets Assembly wrote a final letter to the 5917 Chestnut Street Assembly, in which, in part, they say: "But we have no wish to further analyze your letters, or the matters before us, believing that we have already given sufficient ground to show that, in obeying the scripture, 'Let every one that names the name of the Lord depart from iniquity' (2 Tim. ii. 19, J. N. D.), we cannot continue in Christian fellowship with your assembly. We do not raise any question of the reality of the grace of God in you, but since you do not maintain the scriptural order and holiness of God's house, we cannot own your gatherings 'in assembly' to be a true expression of the house of God. . . .

"Sincerely and faithfully,

"Yours in Christ our Lord."

(Signed by five brothers.)

(Signed for ourselves and on behalf of the assembly.)

Note: The sisters also were consulted as to their exercises, and all in the assembly are united in taking the above action.

Unjudged Evil Causes Group No 3 to Separate in 1928

Announcement of those who went with Group 3, and *withdrew from the 5917 Chestnut Street Assembly* and from the Wissahickon, Philadelphia, Assembly:

Philadelphia, Pa., Feb. 21, 1928.

To the Saints gathered unto the Name of our Lord Jesus Christ, in the United States, Canada and elsewhere.

Beloved Saints:

After it had been "established in the mouth of two or three witnesses," that, known evil remained unjudged in the 5917 Chestnut Street, West Philadelphia, Assembly, a number of us, formerly connected with that gathering, "departed from iniquity," according to 2 Tim. ii. 19.

Since separating *from that assembly* we have refrained from "breaking bread" among ourselves, as we were desirous that our brethren elsewhere be given time to "enquire diligently, if the thing be true and certain." Deut. xvii. 4.

After waiting upon our brethren for some six months, we having "withdrawn" from fellowship there in August last, and meanwhile, having sought to know more of God's mind, from His Word, concerning our path before Him, we wish to announce that it is our purpose, God willing, to begin "remembering our Lord's death in the breaking of bread" on the second Lord's Day (April 8, 1928) in the coming month of April,—as the company who "separated" from 5917 Chestnut Street. Our meeting room will be located at 5938 Chestnut Street.*

Affectionately your brethren in Christ, our Lord,

(Signed by seven brothers.)

The following sisters are identified with us, they also having "withdrawn" from 5917 Chestnut Street. (Signed by ten sisters).

The following sisters are identified with us, having "withdrawn" from the Wissahickon, Philadelphia, Assembly. (Signed by six sisters).

This total breaking of so many hundreds of close and life-long Christian friendships, throughout America, in 1928, is pitiful, if not tragic. But if they would let God come in, they would be recompensed by new friendships, and fellowship with those who reunited in the Reunion of 1926. So if they are not to blame for this severance of old friendships, they are at least partly responsible for the neglect of available new ones.

We now give six of the most important papers in connection with the West Philadelphia Cleavage, some in full, and some not; bearing the following titles:

THE LETTER OF ADMONITION

THE SUMMARY OF EVIDENCE

*The room at 5917 Chestnut Street being later vacated, this meeting was transferred there. And the meeting at Hunter and Allison Streets was transferred to 523 North 53rd Street. (Ed.)

THE FIRE LOSS LETTER

THE CONFESSION OF C. J. G.

THE INCARNATION OF THE SON (Last three pages).

LATER STATEMENTS OF JAMES BOYD

THE LETTER OF ADMONITION

March 8, 1926

To the Assembly:

Regarding the request of our Brother C. J. G., that charges brought by Brother C. A. M. be investigated, the brethren have labored earnestly during the past four months.

A committee was appointed to examine carefully into the accounts and other papers. Much prayer has accompanied our investigations. The committee has made a *report* which has formed a basis for our *judgment* as to that part of the charges taken up by them, coupled, however, with much painstaking and careful investigation of these and other charges on the part of the entire meeting of brothers.

Without going into further details, we add that towards the conclusion of our deliberations, a *statement* was prepared, grouping and characterizing the charges brought before us, and this formed a basis of our judgment. (This judgment is their endorsement of the Summary of Evidence. Ed.).

Opportunity was given to each brother to express his views. Some of these were of a stronger character as to the charges having been sustained, and others were as unmistakably the reverse, but the following statement of our judgment embodies what most of us accept as a truth regarding this matter.

The Judgment

It is our belief that the *Summary of Evidence* is true and fair; and in the fear of God, but with no claim to superior holiness, but rather with an increased consciousness of our own need of mercy from God, we herewith state our belief that the evidence shows Brother C. J. G. to have so conducted the business, and to have so concurred in the acts of employees, as to be responsible (with full knowledge) for certain acts which were in themselves of an unrighteous character, and which, however unintentionally, exposed his brother in the Lord to a possible, if not probable, financial loss.

In view of this judgment, we would most solemnly, tenderly and affectionately admonish our Brother C. J. G. that

he spread all his course before the Lord in true self-judgment, and it is our prayer that the result of this whole sad experience will be overruled by our Lord for the deepening in him and in us all of the sense of the holiness of our God.

We do solemnly urge upon all to cease further activity with these matters, and that there will be no further dissemination in the Assembly or elsewhere.

(Approved by twenty brothers.)

The above paper of March 8, 1926, purports to be the final judgment of the case, and was read before the West Philadelphia Assembly on March 21, 1926. But very many strongly objected to the last paragraph, because of the way it assumed to arbitrarily close the case, when there was no repentance.

SUMMARY OF EVIDENCE

This "Summary of Evidence" was presented in the Grant-Mory Dissension, during the course of 34 regular meetings, and several special meetings.

On November 2, 1925, a meeting of brethren was called at the request of C. J. G., to consider and pass upon the validity of certain charges of wrongdoing, brought against him by C. A. M. At this meeting a list of six points was read, Mr. C. A. M. reserving the right to bring further charges later.

At the close of the meeting a committee was formed to look into the evidence in connection with these charges, and this committee, at the close of its hearings, formulated a report and presented it to the assembled brethren on December 9, 1925. Since that time the brethren have been reviewing the evidence on which the report was based, as well as going into the additional charges of Mr. C. A. M., which meanwhile had been brought by him.

The voluminous character of the testimony, in which were many repetitions, makes it advisable to formulate this summarization, giving the substance of what was *established*, and its relation to the charge of moral guilt of Brother C. J. G.

The report of the committee, submitted in the December 9th meeting, has been vindicated and verified by the subsequent hearings of the assembled brethren, and may be accepted as being (according to its claim) *a true and fair statement* of the evidence relating to the first six points. This present statement is intended to cover the case as out-

lined in the digest of charges (that was the Summary of Charges that has been referred to). This Summary gives the evidence according to the outline in the digest of charges (now in the hands of the brethren), dividing them into six groups, and dealing with them collectively under each group.

Group 1. The "bonus" question, covering charges 2, 3, 4, 6 and 22.

These matters involve the receiving and payment of sums in connection with other purchasers at government auction sales (of surplus, world war goods, etc.), which amounts arose from dealings of such a nature that it was the continual endeavor of those concerned to keep knowledge of these transactions from the government authorities. Further it was developed that in each case where "bonus" money was received by the firm, it was taken by C. J. G. personally, and not entered on the books of the company; but when money of this nature was paid out, it was paid from the company's funds and entered on the books.

(Note—A great deal might have been said in addition to that, a great deal was said in the meetings, and a great deal has been said since, in connection with this statement. It was stated in the meetings that more could be said, but it would involve controversy and rebuttal. These are the facts that are known, without rebuttal.)

Group 2. "Violation of contract," involving charges 8, 9, 10, 12, 13, 14, 16, 20, 21, 23 and 24.

Some of these charges overlap one another, and some are not in the nature of "moral evil," to be considered by the Assembly for their action. Others of these charges, on the other hand (notably 13, 14 and 21), involve serious issues, and may be briefly stated as follows:

13. This charge states that although partnership agreement required signature of two persons on the notes, checks and other obligations of the company, C. J. G. issued a number of company notes bearing *his signature only*, thus involving Mr. C. A. M. in financial responsibility without his knowledge of same.

14. This charge states that whereas partnership agreement required the keeping of proper books of account, C. J. G. kept over \$200,000 worth of business in private records, called "Folders," which were not proper books of account, and which were not thus open to the inspection of both partners at all times.

21. This charge states that whereas the partnership agreement called for equal disbursement of profits to each

partner, C. J. G. credited his personal account with \$2,834.94, which had been withdrawn by him (by check), and charged same to his share of the profits, no similar disbursement being made to Mr. C. A. M.

These three charges have been fully substantiated as stated.

Group 3. Improper disbursement of monies, covering charges 11 and 15.

The first of these charges is more a question of propriety than morality. The second, however, refers to a withdrawal of \$1,500, supposedly covered by clause 11 of the partnership agreement, but which is on the books of the company stated to be wages to Mr. C. J. G. Further, this amount was never charged to C. J. G.'s capital account, although the amount referred to in clause 11 of the partnership agreement appears as a credit.

(Explanation—Briefly, it is that the partnership agreement required the contribution as capital by C. J. G. of certain items which included a shipment of goods which later was to be withdrawn by him. It started a working capital of merchandise, which was not to be the permanent capital of the company, as the agreement allowed that it should be withdrawn later on. When he contributed the shipment, he credited his account with some \$1,500. Later on he drew a check for \$1,500, which he now says balanced it—but the check was charged to wages. The credit of \$1,500 remained to the end of the business. So the books showed him to have \$1,500 in the business after it was drawn out. It was charged to wages in 1920, and it was still charged to wages in 1924.)

Group 4. Deceit, covering charge No. 7.

A letter written by C. J. G. to Mr. C. A. M., with reference to a note given to the company and requiring Mr. C. A. M.'s endorsement, contained a statement which Mr. C. J. G. admits was *intended to deceive* him.

Group 5. Direct financial loss to Mr. C. A. M. involves charges 17, 18, 19.

These charges related to sums due Mr. C. A. M., and neither paid in cash nor credited on the books of the company, as follows:

17. C. A. M.'s salary, 4 years.....	\$20,500.00
18. P. M.'s salary, 4 years.....	10,250.00
19. Interest due C. A. M.....	6,842.45

Total\$37,592.45

The records of the company corroborate the above.

Group 6. *Actual fraud* involves charge No. 5.

It is charged that in a fire loss sustained by the company, C. J. G., on March 16, 1923, drew a check for \$260.50, representing his personal loss. Then, on April 12, 1923, he was credited with \$900 which was charged to fire loss, and a similar entry of September 12, 1923, credited him with an additional \$504.50. It was found that Mr. C. J. G.'s personal account had been overdrawn, and that these credits about covered the overdrawn account.

That Mr. C. J. G. concurred with his auditor in making these entries established his responsibility as to wrongdoing. That he now seeks to justify it, even to the extent of *false and misleading explanations*, shows that his present attitude, that of being willing to assume responsibility for these acts, is not changed.

THE FIRE LOSS LETTER

Philadelphia, Pa., June 4, 1927.

Mr. J. B—e.

Plainfield, N. J.

Dear Brother:

I would acknowledge receipt of your request of the 1st. inst., expressing desire to become acquainted with the "details of Group 6 in the 'Summary of Evidence.'" In answering you, I desire to confine myself to the bare facts of the matter. . . . We have to deal with that portion of the insurance payments to the partnership which relates to furniture and fixtures in the office.

The Fraudulent Means Used by Mr. C. J. G. in Misappropriating Insurance Money.

The day after the first check was received from the Insurance Company, Mr. C. J. G. issued to himself a partnership check dated March 16, 1923, in the amount of \$260.50. This check reads on its face that it is for "personal loss in fire." The conclusion of all the investigation meetings did not change the proven and admitted fact that the \$260.50 covered Mr. C. J. G.'s loss at REPLACEMENT values. Thus the amount of \$260.50 from the amount of \$3,321.65 (the furniture and fixture payment), left the amount of \$3,061.15, which was the *replacement value* of furniture and fixtures damaged or lost and *belonging to the partnership*. The records of the partnership reflect that the COST of this particular loss to the partnership was about \$490.00. It was insured at *replacement value*, it being originally bought at auction from the Government. From the amount of \$3,061.15 (belonging to the partnership) the employees were paid the

amount of \$141.75 to cover their loss. The *balance* was then \$2,919.40.

Shortly after the fire occurred, Mr. C. J. G.'s personal account was overdrawn some Two Thousand Dollars. *Partly* to cover this overdrawn amount, the following measures were employed by Mr. C. J. G. and his auditor.

On April 12, 1923, Mr. C. J. G.'s "fire loss" was *charged* with an *additional* \$900.00, and *credit* extended to his personal account. At the end of the fiscal year, September 30, 1923, Mr. C. J. G.'s "fire loss" was again charged with an additional \$504.50, and credit for this amount extended to his personal account. A listing by Mr. C. J. G. of his loss in the fire was prepared sometime in 1923, and when Mr. C. A. M.'s auditors began their investigation, they uncovered discrepancies in Mr. C. J. G.'s account. These auditors were not apprised of Mr. C. J. G.'s fraudulent methods and practices. Mr. C. J. G.'s first explanation to the "committee of six" was that "the increase in his fire loss was for the purpose of avoiding or lessening the payment of taxes by the partnership." When informed that the partnership was never taxed, Mr. C. J. G., after interviewing the auditor who adjusted his "fire loss," then informed the "committee of six" that it was done "for the best interests of the partnership and for the purpose of properly adjusting the profits to him, Mr. C. J. G."

Further investigation by the Auditors of Mr. C. A. M. revealed that the increasing of Mr. C. J. G.'s "fire loss" was as follows:

Higher Valuations Placed on Goods Owned by Mr.
C. J. G. than REPLACEMENT Values Submitted

TO Insurance Company:		FROM Partnership's \$2,919.40:	
1 Desk	\$88.00		\$119.00
1 Cabinet	25.00		45.00
1 Mirror	40.00		100.00
1 Mirror	25.00		40.00
Medicine	21.50		75.00
1 Lamp	12.00		25.00
1 Stand	5.00		15.00
1 Clock	15.00		25.00
1 Settee	25.00		50.00
1 Numbering Machine . .	16.00		26.00
1 Tool Set	1.25		2.50

Articles NOT EVEN LISTED to Insurance Company but
Later CLAIMED by Mr. C. J. G. from Partner-
ship's \$2,919.40

3 Dictaphones . \$300.00 1 Dictaphone Shaver . \$125.00
Miscellaneous . \$76.00

Mathematically, the "fire loss" reverts to the following. \$260.50 was Mr. C. J. G.'s replacement loss. \$900 and \$504.50 representing amounts taken to his credit, through the methods which have been described, totalled \$1,404.50 excess. Thus, from the partnership's \$2,919.40, Mr. C. J. G. took \$1,404.50. This leaves \$1,514.90. At the end of the fiscal year, September 30, 1923, from this balance (titled by Mr. C. J. G. as profit) one half or \$757.45 was credited to Mr. C. J. G.'s capital account as 50 per cent. sharing partner. Anyone can readily see from this account that Mr. C. J. G. in this way received \$2,161.95 to himself from the \$2,919.40 belonging to the partnership.

But we have never made the question one of amounts or yet one of recovering losses.

The charge made against Mr. C. J. G. was "intention to defraud." The "Summary of Evidence" established "Actual Fraud"; "false and misleading explanations," and "intended deceit," as descriptive of Mr. C. J. G.'s course of actions. . . .

I trust, dear brother, that the above will be of some enlightenment to you in connection with what you requested.

Yours in Christ Jesus our Lord,

W. R. N.

The following is a confession which Mr. C. J. G. made before a large company of his brethren at a Conference in Philadelphia, Pa., May 30, 1927. Space does not permit the giving of the reasons why this confession was not acceptable to many, but the reasons are found in the "Report of Conference at Philadelphia, May 30-31, 1927," from which (page 100) this confession is taken.

THE CONFESSION OF C. J. G.

Brethren, I am very pleased to confess openly *four* points which have been brought to me, and which were confessed previously by me as we went through the meetings. I have withheld nothing at the time these were brought up. I gladly confessed them at the time, anything that I have done which was wrong, which brought reproach on the name of the Lord, and I would gladly confess openly. There is *the matter of the bonus*. I confessed that at the time that the things were possibly unbecoming to a Christian, and I regret very much having taken any part in that. Further, there was *the matter of deceit* in a letter which I sent to Mr. C. A. M., which was a matter which had to be attended to promptly, but unfortunately I used the letter of deceit—in fact, there was no profit in any wise, and I acknowledge that freely and regret it very much indeed.

Further, in regard to *the matter of insurance*, I freely acknowledge also and likewise. The auditor advised certain things to be followed, and I followed his advice. Further, in regard to *the letter of the admonition*. I would say that I fully bowed to that, and I have done, and I would further say, all through this unfortunate business, during these four and a half years, that in our daily worship, night and morning, my constant prayer to God was that He would guide me and keep me from ever doing anything that would be a reproach to His Name or His Spirit. Unfortunately, there was wickedness, and these things were all confessed at the time. I have never had anything on my conscience and I had communion with the Lord during all that time. There has been nothing between Him and myself, and I would say that I regret exceedingly that reproach has been brought upon His Name and discord among the people of God.

THE JAMES BOYD HERESY

"I should have ended my tract when page thirteen was finished. By bringing in the subject of the Lord's soul and spirit I opened a door for Satan to come in, of which he has shown himself quick to take advantage. I therefore take this opportunity of withdrawing the passage referred to as a subject extraneous to the main question." JAMES BOYD.

The above is the third paragraph of the brief twenty-line printed letter of Mr. James Boyd, dated March 28, 1927, withdrawing the last three pages of his tract, "The Incarnation of the Son." He never withdrew his wicked doctrine, that Christ had *no human spirit*, but, instead, he added insult to injury, by attributing to Satan, the energy, faithfulness and godly zeal of many who "earnestly contended for the faith once delivered to the saints" by refusing him and his doctrine. The following is pages 14 to 16 of his tract, which pages he withdrew:

THE INCARNATION OF THE SON

Now into Adam's nostrils God breathed the spirit of life. This became the man's own spirit by the mighty power of God. And why must it be denied that the eternal Son was the spirit of the body that was prepared for Him? It may be replied that this would have made Him a very different Man from every other. And was He not? The first man was of the earth, made of dust; the second Man is the Lord from heaven. He certainly is a Man of a different order from Adam.

His body was the temple, in which the God of Israel dwelt (John ii. 21). And there dwelt the fullness of the Godhead (Col. ii. 9). The Son was there in Person, the Father was there in testimony (John xiv. 9), and the Spirit was there in power (Luke iv. 18). In this body on the tree He bore our sins (1 Peter ii. 24), His blood made an end of them judicially (1 John i. 7: Rev. i. 5).

This was also the judicial ending of flesh and blood. Our redemption is therefore eternal.

That the Son was the Spirit of His own body I have not the slightest question. I do not believe that it is possible to face the Scriptures I have advanced, and come to any other conclusion. (Mr. Boyd has not advanced a single Scripture containing the slightest appearance or hint of giving any support to his heresy.) It may be that some godly saints of God will not feel free to accept this Scriptural verity. (?) On their faith regarding this, I make no demand. All I look for from them is the whole-hearted confession that He is a real Man come in flesh; and that *Man* is Jehovah's Fellow, the Creator of the universe, the Up-holder of all things: who is over all, "God blessed forever." I am done with all who speak of Him as in any sense a creature; and I am also done with all who keep company with the man who affirms it.

The assertion that Christ has a *human* soul and spirit is in principle a denial of the incarnation of the Son, though not for a moment do I suppose such a notion inconsistent with deep reverence for Christ. But it is a notion that gives all who hold it a very hazy view of the Savior. Still it is better to have hazy thoughts regarding our Lord than to be harboring those dishonoring to His Person, such as that because the Creator is a Man He must be a creature. Such a blasphemer has no business in the Christian circle.

This second Man is of Heavenly origin, and His Spirit is said to have been in the Old Testament prophets, who spoke of His sufferings, and of the glories that should follow (1 Peter i. 11: iii. 19). I am told that this refers to the Holy Spirit of God, the third person of the Trinity. But what Scripture is there for the statement? Who is it that says: "My God, my God, why hast Thou forsaken me?" Read carefully and prayerfully the whole of Psalm xxii., and see if you can say that it is not the Spirit of the Man, Christ Jesus, that is speaking. Read Psalm xvi., and many others, and I think you will be led to confess just what Scripture says, that the Spirit of Christ was in the writers. But I must close this paper. I do not think I have advanced one thought that has not the full support of Scripture. But if any reader discovers error in it, and will let me know of it, he shall find me a penitent man, and one ready to acknowledge his error." (Pages 14, 15 and 16 of "The Incarnation of the Son," now out of print, by James Boyd.*)

Later Statement of James Boyd

Covlagh, Brighouse, Yorkshire, England.

Jan. 17, 1929.

My dear brother,

I have withdrawn nothing. I see no reason for it. The controversy has only served to establish me in the truth of

*Concerning a later work of Mr. Boyd, see "How the Materialism of J. Boyd's Paper, 'The Christ of God,' nullifies the Atonement," by C. K., 1c. (C. Knapp, Delmar, N. Y.), and "Modern Attacks on our Lord Jesus Christ," by W. M. Roberts. 1d. (T. Ruse, 59 Butler Road, Harrow-on-the-Hill, Middx., England).

the tract ("The Incarnation of the Son") and to manifest the helplessness of my critics.

Yours in Christ,
signed: J. BOYD.

Part of a Letter of J. Boyd, to the Late W. M. Roberts.

The Croft, Lightcliffe, Yorkshire, England.

March 9, 1930.

My dear brother,

From my critics I have never received one particle of help on the subject. They all seem to reason from what they are to what they think Christ must be; and I cannot think it wise to suppose that there can be no difference between the Man out of heaven and the man made of dust. They have got human bodies, human souls, and human spirits and therefore they say so has Christ. That reason will not do for me. I prefer to abide by that which scripture says. Then they deny that the One who says, "A body hast Thou prepared me," became the Spirit of that body which He took. I have not been able to accept that error. . . .

I think, indeed I am perfectly sure, that the raising of the question has done good. At the beginning of the controversy I have no recollection of anyone putting forth his belief of the subject, who had not the idea of a man, the Son of Man, being begotten in the womb of the virgin, and the Son linking Himself up with that man in unity. I do not think that it was evil to get such a notion rooted out of the human mind. . . .

I need not say more. I leave you to make whatever use you may see necessary of this letter.

Yours in Christ,
signed: J. BOYD.

May the Lord preserve His own from neutrality as to such terribly perverse teaching, as, that Christ had *no human spirit*. It denies *His human nature*.

What the scriptures teach concerning Spirit and Soul as applied to the Savior and Lord:

Mark ii. 8.—When Jesus perceived in His spirit.

Mark viii. 12.—And he sighed deeply in His spirit.

Luke x. 21.—Jesus rejoiced in spirit.

Luke xxiii. 46.—Father, into Thy hands I commend my spirit.

John xi. 23.—He groaned in the spirit.

John xiii. 21.—He was troubled in spirit.

John xix. 30.—He delivered up His spirit (N. Tr.).*

1 Cor. xv. 45.—A quickening spirit.

Matt. xxvi. 38.—My soul is exceeding sorrowful, even unto death.

John xii. 27.—Now is my soul troubled; and what shall I say?

*Throughout this history, the letters N. T., or N. Tr., when following a scripture reference, mean the New Translation, by Mr. J. N. Darby.

The following texts show that Scripture distinguishes between soul and spirit:

Heb. iv. 12.—The dividing asunder of soul and spirit.

1 Thess. iv. 23.—Your whole spirit and soul and body be preserved blameless.

The sequel to all of this is that the Grant company became divided into four Groups, as we have already remarked in a few preliminary words at the beginning of this memorandum. The respective positions of the first three Groups named is clear, and will be easily understood; so it only remains for us to say a little more as to the last, Group 4, which refuses fellowship to all of the first three Groups. To explain their stand, it will be necessary to turn back and mention a matter which took place in New York, in 1925, and it will be well to even go back to 1908.

THE BRIGHOUSE CONFERENCE

The Glanton Cleavage took place in 1908, and within a year thereafter the door was opened to them amongst the Grant, and, at least to a limited extent, the Stuart brethren. In 1909 Messrs. P. J. Loizeaux, S. Ridout, C. Crain and Wm. Banford, all principal Grant brethren, visited England, and were present at a meeting at *Brighouse*, where perhaps 90 Glanton and Stuart brothers were present, and where they agreed that the putting out of both F. W. Grant in 1884 and C. E. Stuart in 1885, was indefensible, and was sin. Then within the next two years the Glanton and Grant assemblies in America had united in a dozen different cities, one of these cities being New York. (Curiously, at the very time of this conference for reunion, Tunbridge Wells made a division among another section of the brethren, in 1909.)

But there must be true and common humility of heart if any reunion or reconciliation between divided and formerly opposing companies of Christians is to be effective and permanent, which, in this case, seems to have been lacking. The Glantons apparently expressed a readiness to bear all of the blame for the divisions of 1884 and 1885, and the Grants were content to have it so. Of course some of the Grants admitted that Craig Street was hasty, but of the cause of the haste, namely, the self-will, and insistence on pressing new views over which the breaking up of brethren was imminent and expected, nothing seems to have been said. But, whether or not the Glantons went too far in assuming all of the guilt in 1884 and 1885, they evidently did not, as a company, go far enough in admitting their guilt in the matter of their long connection with Mr. Raven's
to have left the door

open for such teachers as A. Westwood and J. Boyd to still spread them. Before we open the door to any Christians we should consider who and what they in turn would expect to leave the door open to, that is, what their principles are, for, "Can two walk together, except they be agreed?" (Amos iii. 3).

Ten years after the amalgamation of the assemblies of the two companies in a dozen cities, it became manifest at a Conference held in July, 1921, at Guelph, Ont., Canada, that the consciences of many of the saints had been troubled for some time over certain questions, chiefly as to whether the Glantons had truly and adequately judged the evil doctrines of F. E. Raven; and it was later disclosed that they had not done so; for after four more years of exercise, inquiry and discussions, it became necessary for the New York assembly, on June 20, 1925, to excommunicate Mr. Andrew Westwood, Sr., for teaching amongst them Mr. Raven's errors. The New York assembly was Mr. Westwood's local meeting, and he taught the errors found in Mr. Raven's tract "The Person of Christ," of 1895, which denied His true and complete humanity. (This is different from the former paper by Raven, "The Person of the Christ," which he issued in 1889.)

Thinking to defend the truth of the Lord's full humanity, Mr. Frank Allaben, of New York (who is now "with Christ"), referred to some former writings, and, among other things, used a quotation from M. F. Sadler which asserts that Christ "became a creature . . . and was subject to pain and death." The quotation follows:

" 'And the Word was made flesh.' . . . As all things came into existence by Him, so He Himself came into a new state of existence. From the time of His incarnation He who before was God only, became a creature, became man, so that as truly and perfectly as He is God, so truly and perfectly is He man. The Divine Nature did not cease to be what it was, nor was it in the least degree lowered in its essence or attributes. The mystery took place, 'not by conversion of the Godhead into flesh, nor by taking of the manhood into God;' and as the Divine Nature was in no respect lessened or curtailed, so the human was not raised or sublimated by the Divine dwelling in it as to be raised above the ordinary condition in which it exists in the world. It hungered, and thirsted, and was subject to pain and death."

But other local Grant brethren strongly disapproved of this quotation, and Mr. Allaben was more than once cautioned by them concerning the extravagant language which

he used to combat Mr. Westwood's errors. And later, the New York gathering, which is now with Group No. 3, repudiated the quotation from Sadler, and printed "A Statement" dated Aug. 26, 1928, which said:

"In regard to the expression that 'The Creator became a creature,' we take this opportunity to state our faith in the words of Scripture, which entirely displace this expression with us, namely 'The Word became flesh.' John i. 14 (J. N. D., N. Tr.). We desire to assure our brethren that no new doctrine, that would, contrary to Scripture, make our Lord Jesus Christ a creature and reflect upon His Deity and the perfection of His Person, has been absorbed by our gathering; nor has any such thought ever been entertained among us. We positively reject such teaching."

Also, in a printed Letter, dated April 15, 1929, the same gathering says: "Brother Inglis Fleming, in his letter of Oct. 20, 1928, further objected to Dr. M. F. Sadler's words above quoted as follows: ' . . . As to be raised above the ordinary condition in which it exists in the world.' Brother Inglis Fleming condemns this language, stating that 'the ordinary condition in which it (humanity) exists is our fallen humanity.' We also utterly reject such a thought as applying to our holy sinless Lord. The importance of this Dr. Sadler matter may not be apparent to each reader at the outset. Yet the fact remains that a serious question of doctrine has been raised and it is one that we as a gathering feel should be faced in no uncertain manner. We can only add that we are decidedly opposed to the further circulation of the above mentioned pamphlet 'The Firstborn of All Creation,' containing quotations from Brother Allaben's letters, including the extracts from the writings of Dr. Sadler."

The fact that it is never said in scripture that "The Creator became a creature," should be enough for the rejection of such a thought. Colossians i. 15 contains the expression, "The Firstborn of every creature," but this simply teaches that when the Creator came into His own creation He was its Head, and necessarily took the place of supremacy or pre-eminence, that of Firstborn in it, and the glory of His Person is fully guarded in verse 16, and in verse 18 He is "Firstborn" in relation to the new creation.* Then, Rev. iii. 14 says He is "the beginning of the creation of God," which, whether it refers to the old creation or the new, teaches that Christ is the Originator of it (John

*See "The Significance of the Incarnation and Death of Christ." ½d. (C. A. Hammond).

i. 3); but doubtless it refers to the new creation, for, in resurrection He has begun a new creation, "the creation of God," which takes its character from Him. He is Head over all things, where all things are of God. See "Synopsis," Vol. v., J. N. D.

Those with Grant Group 4 are very few in number, and a principal brother among them has, in a paper dated Jan. 20, 1931, stated their reason for refusing Group 3 as well as Groups 1 and 2, as follows:

THE CHILD BORN IS GOD WITH US

"And some of the teachers of the above Group (3) insist that the Lord Jesus Christ, since His incarnation, is in some sense a 'creature.' The idea that our Lord is a creature has been put forth among us, being strongly insisted on several years ago in an effort to meet an attack on His humanity involving subtle error, which it was thought could not be met with the simple words of scripture.

"He was 'born,' 'made (come) of a woman,' and 'found in fashion as a man,' 'the Word was made (became) flesh,' but the One who was born was He 'whose goings forth have been from of old, from everlasting,' the child born is 'the Mighty God,' 'God with us,' even in the manger, One who in becoming flesh did not cease to be God, and Whom I cannot call a creature, for 'by Him were all things created.' 'Jesus was born in Bethlehem of Judea,' and His humanity surely had a beginning, but may we say of Him who said 'Before Abraham was I am' that He had a beginning, or that He who was and is Creator, by becoming a Man became a creature? Did 'James, a servant of God and of the Lord Jesus Christ' (and 'the Lord's brother'), worship and serve and call 'the Lord of glory' One whom he believed to be in any sense a creature? Do you or I? Why do some who know and love Him seem to shrink from calling Him a creature, though they teach that He is one? Do they shrink from calling Him 'the Man Christ Jesus'? No, for He calls Himself a Man, and the Holy Spirit calls Him that—but never a 'creature.' Why not?

"We find in and point out from the Word that He is God from everlasting to everlasting, and perfect, sinless, holy Man and very God in one Person from His incarnation to all eternity, but where does that Word call Him or imply that He is a creature? I find in the Word the teaching that He is God and Man in one Person, and love and adore Him as such, but 'God and creature,' 'Creator and creature' I do not find, and fear such expressions as unscriptural, and grossly irreverent."

E. A.

To minimize the wrongness of the view that Christ became a creature, an article by J. B—e, using the expression "became a creature," that appeared in the principal "Grant" magazine over thirty years ago, has been cited; but as its author who is still living is firmly opposed to the doctrine, its seriousness is rather emphasized. In that old article he probably only meant to stress the reality of the Lord's humanity.

However, notwithstanding what may have been mistakenly printed thirty years ago, every section of the brethren, including every Group of the Grant brethren, except a very few individuals in Group 3, is very strongly opposed to any such doctrine as that "Christ became a creature," and they would not permit it to be taught among them.

In the year 1933, Grant Group 3 accepted the Kilkeel, Ireland, assembly, and thus became identified with the Kilkeel group of the Stuart brethren. (See "The Hamilton Cleavage," at the close of the next chapter.)

Those who wish to know the ground and position that Grant Group 3 now takes with reference to fellowship with the Kilkeel Group of the Stuart brethren and others, will find this information in An Open Letter dated Nov. 11, 1933, entitled, "*To our brethren in England, New Zealand, and elsewhere, known as the 'C. E. Stuart' brethren,*" 3c, obtainable from Mr. Chas. A. W. Herrmann, 468 Broome St., New York, N. Y. The Letter is signed by Wm. McCandless, John B. Gottshall and Chas. A. W. Herrmann, three of the oldest brothers among them. Mr. C. J. Morris is one of the principal brothers in "The Kilkeel Group" in New Zealand. Aside from this Letter, some avow expectations that all will yet repudiate C. E. Stuart's teachings on Propitiation.

The explanation of the origin, purpose and date of this Open Letter is, that, for three successive years the question of fellowship with the Stuart brethren had been discussed by Grant Group 3 at their conferences at Philadelphia, Pa., and Windsor, Ont., Canada; and the conclusions of the Open Letter not being unanimous on the date it bears, they waited, and then virtually all approved of it at a conference at Philadelphia on Feb. 22-24, 1935, after which the Letter was sent out, without changing the date thereof. The Letter states:

"As those once associated with the so-called 'F. W. Grant' brethren, from whom we were compelled to separate during the years 1927 and 1928 . . . we feel burdened to call attention to certain matters . . . The first of these is the teaching of Mr. C. E. Stuart with regard to 'Propitiation.' Whilst this has never been considered by us as a ground for refusing fellowship, it is a matter which does cause considerable exercise with many. We are thankful to learn that it is neither universally held nor pressed upon the saints in the 'Stuart' fellowship, and we feel our responsibility to tell you that it is rejected by most, if not all, amongst us. There is another point . . . for we learn from correspond-

ence that many among you still maintain the Park Street, London, judgment of 1881, which resulted in Mr. W. Kelly and many others being considered out of fellowship. Many among us could not, with a good conscience, support that judgment . . . Would it be too much to ask the Lord to restore confidence between all three companies ('Stuart,' 'Kelly-Continental Reunion of 1926,' and ourselves), and grant a restoration of the fellowship broken by the carnal divisions (1 Cor. iii. 3) of the past . . ."

Later, Grant Group 3 and the "Kelly Continental Reunion of 1926" held a united meeting for prayer and humiliation at Passaic, N. J., on Aug. 8, 1936, which was very encouraging, and a Reunion now seems probable.

"The Brighthouse Cleavage," near the close of the next chapter (VIII.), mentions the uniting of the English branch of the Stuart brethren called "The Brighthouse-Stuart Faction," with the Glantons, in 1909, and the refusal of the "New Zealand-Stuart Faction" to so unite, which caused some confusion among the Grant brethren also.

But the real reason why the Grant communion has become shipwrecked, and so sadly broken up, is that many have backslidden from the divine principles and church truths which Mr. Grant himself had most diligently and faithfully taught them for so many years. "O that they were wise, that they understood this" (Deut. xxxii. 29), and would read again and heed the sound, weighty and scriptural exhortations in "A Circle of Fellowship, or Independency?" which is chapter 7 of his book, "A Divine Movement, and Our Path With God Today," for they have departed and strayed very far from what should be OUR PATH WITH GOD TODAY.

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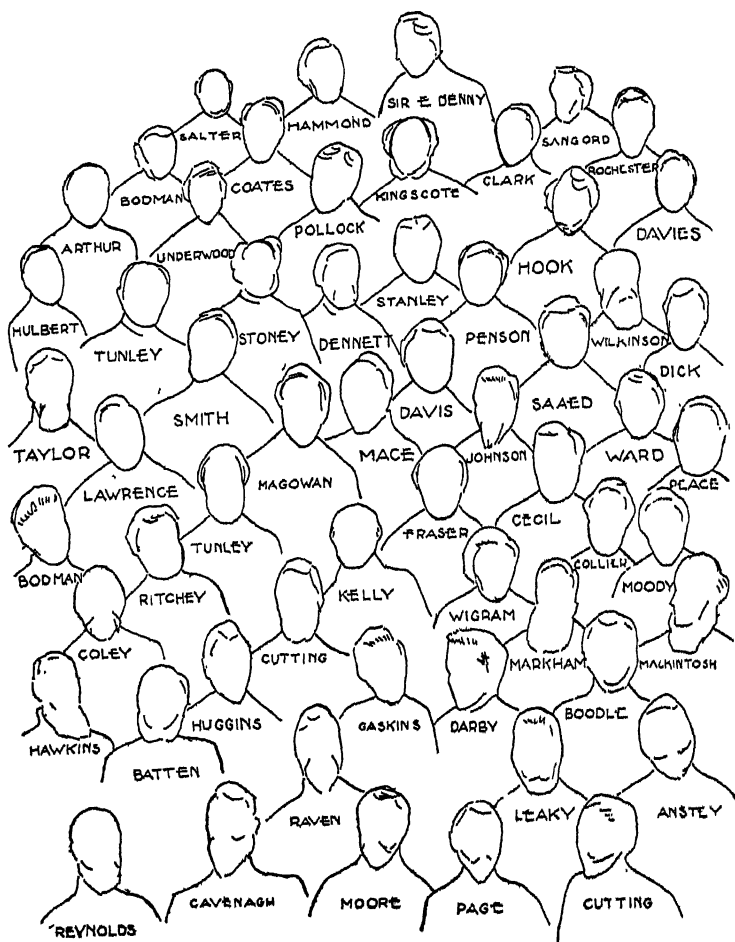
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SOME PROMINENT EARLY BRETHERN

KEY TO PHOTOGRAPH OF A GROUP OF 59 HEADS

Mr. Salter, Mr. Hammond, Sir E. Denny, Mr. Sangord, Mr. Bodman, Mr. C. A. Coates, Col. R. F. Kingsfote, Mr. Clark, Mr. Geo. Rochester, Mr. Arthur, Mr. Underwood, Mr. Arthur Pollock, Mr. Charles Stanley, Mr. E. M. Hook, Mr. J. Davies, Mr. G. Hulbert, Mr. Tunley, Mr. J. B. Stoney, Mr. E. Dennett, Mr. Penson, Mr. M. Saaed, Mr. Wilkinson, Mr. D. Dick, Mr. Taylor (not J. T.), Mr. Lawrence, Mr. J. W. Smith, Mr. W. Magowan, Mr. A. Mace, Dr. C. J. Davis, Mr. W. Johnson, Mr. E. T. Ward, Mr. J. Tunley, Mr. G. W. Fraser, Lord A. P. Cecil, Mr. Peace, Dr. Bodman, Mr. J. Ritchey, Mr. W. Kelly, Mr. G. V. Wigram, Mr. Collier, Mr. Moody, Mr. Coley, Mr. G. Cutting, Mr. Markham, Mr. C. H. Mackintosh, Mr. Hawkins, Mr. J. E. Batten, Mr. Huggins, Mr. Gaskins, Mr. J. N. Darby, Mr. Boodle, Mr. F. E. Raven, Mr. Leaky, Mr. H. C. Anstey, Mr. T. H. Reynolds, Mr. F. Cavenagh, Mr. W. Moore, Mr. Page, Mr. A. Cutting.



SOME PROMINENT EARLY BRETHREN

PHOTOGRAPH OF A GROUP OF 59 HEADS

CHAPTER VIII

THE STUART DIVERGENCE (1885)

We now come to another breakdown in 1884-1885, owing to a "divergence" from the teachings hitherto held amongst us, and to new doctrines which have been considered and characterized by some as "utterly baseless and revolting," "a ghostly fable," and as calling "for abhorrence."

The doctrines in question were advanced by the late Mr. Clarence Esme Stuart, a Christian and scholar of no inconsiderable attainments. He had been educated at Eton, from which he proceeded to St. John's College, Cambridge, where he took his degree of M.A., after gaining one of the earliest of the Tyrwhitt University Scholarships in Hebrew.

He was also a gentleman of considerable means, and of high social standing; for he was descended, collaterally, from the old royal house of "Stuart;" and his mother was a maid-of-honor to Queen Adelaide, as Duchess of Clarence.

His father was Mr. W. Stuart, of Tempsford Hall, Sandy, England.

He was born in 1828; and, curiously, this was the very year in which the late Mr. Benjamin Wills Newton, to whom sad reference has already been made, took a First Class at Oxford. He passed away in 1903.

About 1860, Mr. Stuart came in contact with a company of Christians who were connected with those widely known as "Plymouth Brethren." This happened at Reading, England, where the late Mr. W. H. Dorman (a former Congregational Minister) ministered at the time; and whose association with the brethren in question had already dated from about the year 1840.

The writer of these remarks has occasion to remember Mr. Stuart, for it was he who, in 1871, received him "into fellowship," as it was termed, amongst the Christians at Reading; and, so blessed and spiritual was the atmosphere by which the writer was there surrounded, that the year he spent amongst them was, indeed, one of the brightest, and most uplifting in the things of God. Mr. Stuart suffered from a trying defect in his speech; but this defect was never noticeable in his prayers.

Early Protests Against Mr. Stuart's Teachings, in 1880

It will be easily understood, therefore, with what genuine sorrow it was that the writer learned that this once valuable teacher had thought fit to propound new views of such a startling character, as were calculated to create alarm among his fellow Christians, and to call forth protests from such men as Mr. J. B. Stoney, Mr. W. Kelly, C. H. M., Mr. Chas. Stanley, Mr. H. H. Snell, Mr. B. F. Pinkerton, Mr. F. G. Patterson, and a host of others.

This chapter leads up gradually to Mr. Stuart's worst error, but as some would prefer that it be stated immediately; it is that he taught that Christ did not make Propitiation on the Cross, but in heaven, after death, and before His resurrection, when in the disembodied state in heaven, and this is the doctrine which we have already referred to as being "utterly baseless and revolting."

An early incident which brought the question of Mr. Stuart's doctrines to the attention of brethren generally, was the wide circulation by him of a full criticism of "The Little Flock" hymn book, in general use, with suggestions for various amendments in certain modes of expression. For instance, more reverence, it was suggested, would be shown, by addressing the Redeemer as "Lord," or as "Savior" instead of as "Jesus," which latter is His personal name as man. With this, of course, no one could quarrel; indeed, the late Sir Robert Anderson, K. C. B., has urged, in a small tract, the very same thing. But, here and there, in the criticisms, a something novel was mooted; which proved afterwards to be connected with his new ideas. The next thing we heard was, that the teachers just alluded to were exposing the wrongness of Mr. Stuart's views.

In the year 1882, and even, to a lesser extent, *since 1880*, some of the *brethren in the meeting at Reading*, England, had felt that they could not accept certain *teachings* of Mr. C. E. Stuart; and this went on until *May, 1884*, when he published his pamphlet entitled "*Christian Standing and Condition*," which made it manifest that these exercises were not without a reason. *Since about 1880*, Miss E. K. H. had considered Mr. Stuart's *teaching* as "*Jewish*," and his *interpretation* of certain passages of scripture as "*subversive of Christianity*," and that his ministry was "*not a ministry of Christ*," and that "*he lowered the truth of God and robbed the saints of their proper portion*." We mention these dates because a few seem to think that the division was simply over the moral question, and that the *doctrinal* questions were only brought forward afterwards. But the moral question sprang out of the doctrinal question.

THE MORAL QUESTION

The beginning of the moral question was that in *May*, 1883, because of their continued opposition to Mr. Stuart's *teachings* and *his criticism* of the Little Flock hymn book, and because of asserted want of truthfulness on their part, Mr. Stuart refused to shake hands with two sisters, the Misses H., on the ground of Rom. xvi. 17. Following this, several letters passed between the Misses H. and Mr. Stuart from *June 15 to Sept. 20, 1883*. Then, after the Reading judgment of *March 13, 1884*; and correspondence between brothers at Reading and London and elsewhere, chiefly concerning Mr. Stuart's *doctrines*; the Reading Notice of *July 17, 1885* was issued, which made it clear that a new table had been set up by them; and stated that others "should be informed that" they "stand apart altogether from them."

The main points on the moral question were:

(1) On *June 15, 1883*, at an interview between all parties to the controversy; Mr. Stuart insisted that Miss E. K. H. should withdraw the word "rob" as applied to *his teaching*, and told her that on two occasions she had been untruthful. One of the two asserted occasions was when she recommended a servant as suitable whom others afterwards considered unsuitable, because of petty trials of temper; and the other occasion was the result of her forgetting that Dr. J. Jones was a Reading brother.* Their differences were cleared up after Miss E. K. H. had explained matters; and Mr. Stuart accepted her explanations; and "expressed himself satisfied and shook hands with Miss E. K. H." ("Narrative of Facts," by D. L. H., now out of print.)

(2) Then the question of who first thought of or suggested the charge or idea of untruthfulness against her seemed to rest heavily upon the mind of Miss E. K. H.; and on June 18, 1883, she visited a brother, Mr. Withers, and "The effect of the interview was so thoroughly to assure her that Mr. Withers *had not suggested* the charge (or idea) to Mr. Stuart that she never even said the thing she had come to say." (Narrative of Facts, p. 5.) (In the present day, such hunting to locate the origin or source of the idea or suggestion; and similar paltry matters; would be considered legalism or folly. "Be not righteous overmuch." Eccl. vii. 16.)

(3) Miss E. K. H. then (June 19) visited Mr. and Mrs. Stuart, and she asked Mr. Stuart: "What made you think

*Dr. J. Jones had only lately gone to Reading.

of *untruthfulness* in connection with my letter to Dr. J. Jones?" He replied: "Why, of course, what Mr. Withers told me. I knew nothing apart from that." Miss E. K. H. afterwards claimed that she asked a second question, and she made the following statement in a letter to Mr. Withers: "I asked again, 'Was it your own *unsuggested* thought or was it suggested to you?' Mr. Stuart unequivocally replied that *you had suggested it* to him." This would mean that Mr. Withers had told her one thing, and Mr. Stuart another; and those hearing the report of this matter were very liable to judge that either Mr. Withers or Mr. Stuart was untruthful concerning the origin or source of the idea or charge of untruthfulness on the part of Miss E. K. H. in her letter to Dr. J. Jones. But Mr. Stuart denied that there was a second question.

(In "Narrative of Facts," pp. 8-11, Mr. D. L. Higgins gives an account of an interview at Mr. Stuart's house, June 22, 1883, and says: "Mr. Stuart gave us more than once to understand that the charges he brought against Miss E. K. H. assumed grave proportions in his eyes in connection with *her remarks to others as to his ministry*. Let it be clearly understood, that finding *his ministry* called in question; he brought two charges of untruth against Miss E. K. H., both of which utterly collapsed. This he did with the utmost assurance, and without seeking from her any explanations which would have assuredly dispelled the false impressions he had received. This reminds me that at this interview he said he saw no difference between bringing a charge of untruth against another; and seeking that person in love, in order to afford an opportunity of explaining what seemed untruthful . . . After this interview, Mr. Stuart, without giving any reason therefor, communicated no more with Miss E. K. H. until he wrote his letter of Sept. 15, 1883." And Mr. D. L. H. also says that the moral question hung upon and was *the outcome of the doctrinal question*, and in the *teaching* of Mr. Stuart "the fact that christians are a heavenly people *now*, was consistently denied, and even ridiculed. He would not admit that 'as is the heavenly, such are they also that are heavenly,' has any present application; but that it refers only to the resurrection state bye and bye." Compare his *teaching* on 2 Cor. v. 21 with that of Mr. F. E. Raven.)

(4) Miss E. K. H. wrote to Mr. Withers on June 19, 1883, and told him what Mr. Stuart had said to her (including the asserted second question and the answer which Mr.

Stuart denied),* and Mr. Stuart, sometime later, wrote to her, on Sept. 15, 1883, saying, in part: "What Mrs. Stuart and I felt, and felt strongly, was, that after you had endeavored to fix a charge of untruthfulness upon Mr. Withers (for that was evidently the *purport* of your letter to him), and having dropped it when you could not substantiate it; more was needed than simply dropping it." To this Miss E. K. H. replied on Sept. 17, 1883, defending her course, and saying: "I had the pain of believing that Mr. Withers could only be cleared at the cost of leaving you open to the charge of intentional *malice*, of which I did not believe you capable." Mr. Stuart then stated that his motive in writing to Miss E. K. H. had been entirely misunderstood; and that the *purport* or bearing of Miss E. K. H.'s letter was what was before him when he wrote to her; and he closed the correspondence. He had not said "purpose," or motive, but "purport," or effect; but it is strange that he did not withdraw what he had written in brackets, and thus close the controversy before or instead of closing the correspondence.

Reading Supports C. E. Stuart, and Some Secede

We now turn to the assembly meeting at Reading. Dr. J. Jones having read a statement in relation to these things in the assembly on Feb. 24, 1884, in which he had said: "The matter is now known to several in the assembly," it was apparent that an assembly meeting was now necessary, and the first one took place on March 12, 1884. Among those present from other localities, were Messrs. D. L. H., J. S. O. and P. A. H. Mr. Stuart was *charged with malice*; seemingly because of what he was thought to have insinuated by his use of the word "purport," in his letter to Miss E. K. H. on Sept. 15, 1883. Mr. Chas. Bloomfield was the first speaker, and the following is his own account of the meetings on March 12, 13, 1884:

"In introducing the subject to the Reading assembly, I pointed out that the affect of taking up the question on the ground of 1 Cor. v., was to make either Mr. Stuart or Miss E. K. H. guilty of *malice*, or, a wicked person. And I solemnly warned the assembly against the bias thus brought

*In "A Letter from Reading," dated March 2, 1885, signed by 26 brothers, they say: "Miss E. K. H. was asked to withdraw this letter (of June 19). Had she done that, Mr. Stuart's letter (of Sept. 15, 1883), which was based on it, would have necessarily dropped, and the matter have come to an end. These are the simple elements of the case. We cannot but think if the above facts were clearly understood, the groundlessness of the outcry against the assembly of unrighteousness would be apparent."

to bear upon the subject; and I pointed out that though they might have to come to such a judgment, they might also be guilty of great injustice in doing so. I then called upon Mr. Stuart to explain why he had written to Miss E. K. H. in the terms contained in his letter of Sept. 15, 1883. The evening was occupied with reading the correspondence (which, as put into my hands, occupied 72 closely written sides of large note paper), and in Mr. Stuart's explanation. The principal points of his explanation were as follows: He said that he had not the slightest feeling in his mind against Miss E. K. H. What he wrote never imputed any intention to Miss E. K. H. Never for a moment did he think she put down on paper what she thought to be a lie. He thought her imagination had run away with her. But he did feel that the *tenor* or *purport* of that letter was thus to fix a charge of untruthfulness on Mr. Withers, by what was said to have come forth from his lips. They always put it that Miss E. K. H. thought that she had put the (second) question. But he could not allow a brother to be convicted by words that never came forth from his lips. He should have lost the breastplate of righteousness if he allowed that. And that was the reason he was brought there that night. . . . And in what he wrote on Sept. 15 he had no thought of *suggesting motive*; and he wrote to Mr. H. on Sept. 25, grieved that his letter should have been construed as it had been. It had been pressed upon us that *either Miss E. K. H. was a wicked person, or he was*. Could he with any sense of justice have brought this before the assembly as such? Could he wish that anyone should be arraigned as a wicked person for such a thing as that? He could not judge her *motives*, nor speak before the assembly of her as a wicked person. But he could not return to friendly relations on such grounds. Could he, before God, with any sense of uprightness, allow her letter to pass? What he meant to say was this, that the *purport* of her letter was to fix a charge of untruthfulness on Mr. Withers. *Purport* and *purpose* are distinct words. He meant to express the bearing or tendency of that letter, and that, so far as he could form any judgment, was that Mr. Withers must be convicted. Miss E. K. H. was the sole witness that this passed between him and her, and that was that Mr. Withers had said one thing, and he had said another. He was brought in, in the way that note was written; to be a witness for convicting Mr. Withers of having told her something untrue." ("The Reading Question," by C. B., p. 25.)

The judgment of the Reading assembly at this meeting seems not to have been fully understood by some, and therefore it will be sufficient and be best to give their later amendment to it, which reads:

Reading, April 14, 1884.

Having heard that the wording of the assembly judgment arrived at on March 13 last has been misapprehended, we desire to state that we can only repeat what we desired then to express—that after hearing Mr. Stuart's explanations of his letter of Sept. 15, 1883, we accept them absolutely, and therefore he was justified by the assembly in his *judgment* contained in that letter. But on the *wording* of that letter the assembly did not intend to pronounce any judgment. He was also justified from the charge of malice, which was, in effect, the point pressed against him on the ground of 1 Cor. v.; those who brought the question before the assembly insisting that it should be taken up on the ground of that scripture. Signed on behalf of the assembly.

(Signed by four brothers.)

Those who could not consent to the course taken by Reading, Miss E. K. H. among them, then withdrew from the assembly.

THE DOCTRINAL QUESTION

As defending the action of the Reading assembly, Mr. Chas. Bloomfield wrote at the time:

As to the *doctrinal* question, I have no intention to defend what Mr. Stuart *has written*; but to show how it was pressed upon us here, and whether or not the opposers of Mr. Stuart established their charges against him so as to make it *incumbent upon us to take it up*; or whether the *refusal of brethren here to make the assembly the arena of controversy, constituted such a departure from scriptural action, as to warrant those who did not approve of the action in separating* from those who had declined to sit in judgment upon it; or on Mr. Stuart on the ground of it. What an aged brother of many years' standing, and who some years ago was connected with Reading, said, when he read it, namely, that he 'saw nothing new in it,' was very much the impression it made on my own mind: the distinction between the terms '*Standing*' (or *Position*) and '*State*,' or '*Condition*,' perhaps excepted. And I certainly should never have conceived that in the difference between those two words was to be found that which was '*subversive of Christianity*.' As to the doctrine of '*New Creation*,' the Word of God is most simple. There are but three passages in which it is referred to, and in each it is individual. (?)

The following letter, by Mr. C. H. Mackintosh, was printed under the title of:

THE BELIEVER'S PERFECT STANDING

9 Union Road, Leamington, England,
March 12, 1885.

My Beloved Friend,

You ask me to give my judgment as to the New York and Reading pamphlets (by F. W. Grant and C. E. Stuart). I am not surprised at the difficulty felt by some in grasping the meaning of the writers, for it certainly cannot be said of them that they "use great plainness of speech." For my own part, I rose from the perusal of both the one and the other with a feeling of excessive weariness; and also with the distinct impression that they furnish a very striking illustration of what a *miserable thing* it is for the *human intellect* to attempt to handle the *precious truth of God*. I did not find in these pamphlets the Spirit's *ministry of Christ* to my soul, but a *system of doctrine* which utterly *mars* the integrity of the faith once delivered to the saints—an effort of the enemy to sweep away the *special privileges of the church of God*. I am far from thinking the writers mean this; but it is not a question of what they mean, but what they say; and moreover, we are often very little aware of how far the enemy may be allowed to go, in using even the best of men as his instruments in *opposing the testimony of Christ*.

What think you, my friend, would Paul have said to such a statement as this—"Being in Christ forms *no part of scripture teaching* as to the believer's *perfect standing* or justification before the throne." Only think of *such words* dropping from the pen of one who, for years, has occupied the position of a *teacher* in the church of God! Think of our having anything—standing, position, calling, hope, privilege, pardon, justification, *apart* from, or independent of our being in Christ! Thank God, it is not so. *In Christ* we have *all*. Apart from Him, *nothing*. All that we are, we are *in Him*. All that we have, we have *in Him*. We are indissolubly linked with Him as our risen and glorified Head. "*As He is, so are we in this world.*" He is our life, our righteousness, our wisdom, our sanctification, our all. We are "*accepted in the beloved*"—"Complete in Him." How could the body, or any of the members, ever be looked at *apart from* the Head, either as to *standing* or anything else? Impossible, if we are *taught* by Ephesians and Colossians.

Again, how would Paul have regarded such a statement as this—"Nothing can be added to give us any *higher*

position as saints of God." And what is this "position"? "The ability of a once guilty creature to stand before the throne of God without judgment overtaking him." What! Are all the *high* and precious privileges of the *church of God*, the body and bride of Christ, to be *given up*? Are all to be *merged* in the fact of our justification? Or is this latter *higher* than all the rest? Thank God, again I say, it is not so. Unspeakably precious it is, no doubt, for a poor, guilty, hell-deserving sinner to be justified from all things—washed in the precious blood of Christ. It is the divine and eternal foundation of all the rest. But is there nothing *more* than the foundation? Where are all the spiritual blessings in the heavenlies, *in Christ Jesus*? Look at that wonderful statement, "He that sanctifieth and they who are sanctified are *all of one*: for which cause he is not ashamed to call them brethren." Is there nothing wrapped up in this *higher* than justification? Would it satisfy the heart of Christ to have his bride *merely* justified? Is there nothing *higher* than this in those magnificent words, "That he might present it to himself a *glorious church*, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish"? Would it satisfy the heart of the Father, in Luke xv., merely to fling away the prodigal's rags? Is there to be no "best robe," no "ring," no "shoes," no "kiss," no "fatted calf"?

Only see, I pray you, how this *system of teaching* sweeps away all that is *characteristic* of our *glorious Christianity*, as unfolded in the pages of the *New Testament*, and reduces us to the smallest possible modicum of what has been made ours through the death and resurrection of our adorable Lord and Savior Jesus Christ, in pursuance of the eternal counsels of God, and according to *the love of His heart*. Where, in this *barren system*, do we find "the *riches* of God's grace"? Where, "the *glory* of that grace"? Where is the *heart of God* told out? Where is the *child's place* in relation to the *Father*? Where the place and portion of the *bride*? Does it not seem to you marvellous, how any one who has occupied for years the position of a *teacher* in the church of God, could pen such statements as those on which we are now commenting? . . .

C. H. M.

Mr. F. G. Patterson (author of "The Lord's Host," "Lectures on the Church of God," etc.) wrote, in his letter to Melbourne:

"Suffice it for me that *doctrines* subversive of God's *Christianity* have been put forth and *forced on brethren* dogmatically, by men who refuse to be corrected and *who*

have split brethren and sowed discord among them on all hands. Wilful, self-confident, heady men, who awaited the death of J. N. D. to bring out *what they long held* in private, and in manner said so . . . Any one, in the light of the *Christianity* of the New Testament *which God has restored to us*, to read C. E. S. must see that it is positively *subversive of Christianity as such*, though there is enough of Christ to save. Mr. F. W. Grant also is even more subtle. One can hardly tell which is worse . . . C. E. S. *lowered Christianity* to mere Judaism, and F. W. G. *raised Old Testament saints* to the level of Christians. I believe it in both cases to be a snare . . . They do not profess to be open to conviction, but are wilful in the extreme in what they hold . . .”

In his teaching concerning our position in Christ, our union with Him, Mr. Stuart sometimes put *condition* or state, for *position* or standing. He taught that the *standing* of a Christian is complete through his faith in the atonement of Christ, *independently* of his personal union with Christ as risen from the dead; that *this union is a condition* of added privilege. His error was concerning the latter, our union with Christ, which is *not condition* (or state, which is the same thing), but is our perfect, eternal, divine and unchangeable *standing or position*. God sees the Christian as in Christ, and as Christ. He becomes *one with Christ* forever. His *position or standing*, and his acceptance before God, depend entirely upon the finished work of Christ for him, and therefore it is absolutely *perfect and complete*. But it is possible for a Christian to fall into a low, feeble, cold, carnal and careless *condition (or state)* of soul, for if he neglects or loses his communion with God, failing to walk in the power of the Holy Ghost, and allowing the flesh to act, he lapses and backslides. His *position* as seated with Christ in the heavenly places (Eph. ii. 5, 6), he can never lose, though he may fail as to the maintaining of a corresponding *condition* or state, in the sense of stumbling or straying in his daily life and walk, and in his ways, as we are instructed and admonished in Rom. viii. 6, 7; xiv. 4; 1 Cor. iii. 1-4; x. 12; 2 Peter i. 10; iii. 17; 1 Tim. iii. 7; vi. 9; Rev. ii. 5; Gal. v. 4 and Jude 24.

Looking forward to His coming, the Old Testament saints had faith in Christ; but they were not associated with Him in resurrection, as we are, through *grace*. The effort of Mr. Stuart was to reduce Christianity and the gospel to the level of the law, “for the law made nothing *perfect* (it did not bring into *liberty* or the *standing* of union with

Christ), but the bringing in of a *better* hope did (make the Christian's standing perfect), by the which we *draw nigh* to God (our *condition* or state which is sometimes faulty)." Heb. vii. 19.

Mr. Stuart had shown a manuscript containing his new ideas to the late Mr. J. B. Stoney, who rejected the *doctrines* as not being the truth of the gospel. Others (Mr. W. J. Lowe, etc.), concurred that Mr. C. E. Stuart had gone beyond the Scriptures, to which he had professed to appeal.

London Refuses C. E. Stuart, and Recognizes the Seceders

The next step was that in London, the London brothers were called together to a general meeting, in a large hired hall in London Wall. It was a very large company. Mr. C. McAdam (who had participated in the conferences at Bristol, concerning the Bethesda trouble; and is mentioned by the late Mr. Wm. Trotter in his "Whole case of Plymouth and Bethesda"), and Mr. W. Bradstock, both of them teachers and aged brethren, took part. Mr. C. Strange (ever ready) had started to speak that evening, but Mr. Bradstock interposed, and said to him, "Pardon me, but you are not a London brother, Strange; and I have not spoken yet." This was but an incident; and only to show that the meeting was for London brothers. Mr. Christopher McAdam began, with sorrow, to observe that "no sooner was Mr. Darby's breath out of his body, but these two men (C. E. S. and F. W. G.)," he said, "sprang their new *doctrines* upon us." As far as the London Meetings were concerned, this London Wall gathering showed the way the London Meetings, generally, would go.

After that, being mainly a matter of "doctrine," it had to be considered whether we were in fellowship with C. E. S. and his adherents *at the Queen's Road Room, Reading*, or, with those there who, holding to the old paths, had been compelled to withdraw from his fellowship.

The majority at Queen's Road, Reading, as we have already stated, supported their teacher, Mr. C. E. Stuart, thus causing several well taught and established believers in their midst, who had *for long protested* against the toleration of Mr. Stuart's *views*, to sit aside; and, for the time being, to refuse identification by ceasing to break bread. Subsequently, when it was seen that the company that clung to Mr. Stuart persisted in their refusal to deal with the matter, they were left as a leavened lump.

This separated company was subsequently recognized by the twenty-six meetings constituting what was considered to be *the expression* of the Church of God in London.

The meeting at 346 Goswell Road, where the writer of these observations met, came together to consider the matter for themselves (as did also the other meetings); and to declare how they themselves stood with reference to the Reading trouble. They came to the conclusion that those who had separated had acted for God in the matter. Mr. Walter Scott, of Hamilton, Scotland, a writer on prophetic matters (a strong partisan of Mr. C. E. Stuart, as it afterwards turned out), happened about that time to start delivering a course of lectures at 346 Goswell Road. In his first lecture, however, some of the new ideas of Mr. Stuart were detected; and he was asked not to come again. This was necessary, as a guard against further threatened scattering. (Mr. Walter Scott departed to be "with Christ," on Nov. 2, 1933, aged 95.)

Only a few, a very few, indeed, considering the magnitude of the London Meetings at the time, went with Mr. Stuart's "party" in London. On July 17, 1885, they issued the following printed notice.

THE READING NOTICE
(July 17, 1885)

The Quebec Institute, 18 Baker Street.
Portman Square, W., Reading, England.

Beloved brethren in Christ:

The time has come when you should be informed that, owing to the recent action taken in the *refusal of the assembly at Queen's Road, Reading*, and in the recognition of the seceders from that meeting, many of the saints throughout London have felt that nothing remained for them but to stand apart altogether from such an unscriptural course.

This they have done. They do not consider that the charges brought against the company of saints have been proved, but, on the contrary, they feel, to our common shame, that the action of London has been marked by independency and assumption, and a grave departure from principles clearly set forth in the word of God.

This being so, they purpose, God willing, to continue the Lord's table on and after next Lord's day, at the Quebec Institute, 18 Baker Street, Portman Square, W., in fellowship, as heretofore, with Brethren at Queen's Road, Reading,* as with all those who are "endeavoring" to keep the unity of the Spirit in the uniting bond of peace.

(Signed by brothers.)

*Note.—"The company that cling to Mr. Stuart," they should have said. (Ed.)

In this way ended the chapter of sorrow brought about by Mr. Stuart's apparently "strange" and "new" doctrines.

Let us now briefly enquire and examine what were judged to be the most serious and destructive errors, connected with the new lines of teaching, that accentuated the differences between him and his former associates.

Mr. Stuart was the author of several books, among which were: "Textual Criticism," "Thoughts on Sacrifices," "Remarks on the Tabernacle," and books on "The Psalms," "Hebrews," and "Romans." In some of these which we have named his new views were occasionally, but guardedly, touched upon. His letters, and certain of his pamphlets were more explicit.

The ancient current view was, that *the Cross covers the whole ground of the atoning work*; and, further, that *the Old Testament should bend to the New*, and not vice versa.

But *this was what C. E. Stuart denied*, as will be seen from a portion of his pamphlet, etc., which we will reproduce.* The pamphlet is entitled:

"A FEW REMARKS AS TO ATONEMENT, PROPITIATION, AND THE PRIESTHOOD OF THE LORD JESUS CHRIST."

As regards atonement and propitiation, are they synonymous? Are they terms which can be interchanged? From Scripture alone can we really learn anything about them. To Scripture, then, let us turn for an answer.

God has been pleased to communicate His thoughts in the Old Testament in Hebrew, and in the New in Greek. In the former we frequently meet with a Hebrew verb translated to *make atonement*. In the New we meet with a Greek verb translated to *make propitiation*, and a noun translated *propitiation*. Now any reader of the English revised version will see that to *make propitiation* is not mentioned in the O. T., and that to *make atonement*, or even *atonement* is never mentioned in the New. For Romans v. 11, it is now universally acknowledged, speaks of *reconciliation* and not of *atonement*. So much for the terms. Next, if we want to understand about the making of atonement, we must turn to Leviticus xvi. for information: for *there only*, in the ritual appointed for the day of atonement, shall we fully learn, as far as typical teaching can illustrate it, what is comprised in the thought of *making it*. The gain to all in this is great, because it needs no abstruse study, nor deep acquaintance with the Hebrew tongue, to gather from that chapter what Scripture includes in that which our English version expresses as the *making atonement*.

Let it be remarked at the outset, that what was required to *make atonement* is the subject of God's communication to the lawgiver on that occasion. The *noun* atonement is not once met with therein. The *verb* only is used, to call attention by typical teaching to the *making it*. Now, to that, *four* things were absolutely necessary. 1st. An offering must be found which God could

*See page 464, concerning 25 errors in this pamphlet of C. E. S.

accept (Lev. xvi. 6): and that offering must die, because it is the blood that makes atonement for the soul (Lev. xvii. 11). 2nd. A substitute must be found to which the sins of the guilty should be transferred, and by it carried away into a land of forgetfulness. This was foreshadowed by the scape-goat (Lev. xvi. 10). 3rd. Blood of the sin-offering must be presented to God inside the veil by sprinkling it on, and before the mercy-seat, an act done by the high priest, and by him only, and when alone with God (Lev. xvi. 14-16: Heb. ix. 7). And 4th, Divine judgment must be endured by the victim, typified in the consuming of the burnt offering, and the appointed parts of the sin-offering on the brazen altar (Lev. xvi. 24, 25). These are essential elements of atonement, without which it could not be made. So atonement is a compound idea, several things being comprised in it; just as we might say, four things were needed to make the sweet incense, and five to make the holy oil (Exodus xxx. 22-38).

Further, for these four different elements to combine, there was needed the offering, the offerer, and the high-priest. In Lev. xvi. we see Aaron in the last of these characters, being both offerer and high-priest. But here the type fails fully to delineate the features of the antitype. For the One who has made an everlasting atonement was the offering, the offerer, and the high-priest as well.

So far, then, we can all see what were essential elements of atonement, the death of the victim: substitution both in sin-bearing, and bearing divine judgment: and the dealing with the blood inside the veil by the high-priest. In the making atonement, then, substitution, as this chapter shows, was an essential element, as well as the high-priest's work inside the sanctuary. Had either been omitted, atonement would not have been effected. Now, were these two services the same? Clearly not. Wherein do they differ? In the scape-goat, and in the service at the brazen altar (Lev. xvi. 24), we see typified One who was a substitute for others. In the putting the blood on the mercy-seat, nothing of that was delineated; though it was the blood of the substitute which the high-priest presented to God. And a marked difference, which helps us greatly in the understanding the character of the service within the veil, was this, that the blood was carried in to God because of the *uncleannesses* of the people, as well as for their transgressions in all their sins; whereas, over the scape-goat Aaron confessed their iniquities, and their transgressions in all their sins; but, *not* their uncleannesses. Not only, therefore, was there a substitute required to bear in the sinner's stead what he had deserved, but the holiness and righteousness of God had also to be met by blood for the uncleannesses, as well as for the sins. Now, this last service is meant, when we speak of making propitiation. An essential part of atonement it was, but not the whole of it; and markedly different from substitution. In this last, the sinner's deserts and needs were portrayed. In the other, God's nature was first thought of, and cared for.

Having seen what constituted atonement, as God has set it forth, let us now see from the Word what *propitiation* means, as He has spoken of it.

To make it of old, *typically* (for only in that one chapter in Leviticus have we any real type of that), a high-priest, a sanctuary, and blood, were all three requisite. To make it *really*,

these were all needed. Now, the Lord as High-Priest has made it (Heb. ii. 17, revised version), having entered into the holiest by His own blood (Heb. ix. 12): and John (1 John ii. 2) tells us that, "He is the propitiation for our sins: and not for ours only, but also for the whole world." God has been so fully glorified, His holiness and righteousness so perfectly met, by the blood of His Son, that He could, as far as His nature is concerned, accept the whole world on the ground of it. Nothing more to meet His nature is required; and it abides in enduring validity before Him. The question of uncleannesses and transgressions, to use the language of the type, has been, thereby, fully settled before Him. . . .

To turn now to the subject of the Lord's Priesthood. Let us go first to the Old Testament for general teaching about a sacrificing priesthood. We learn that the priests were consecrated in connection with death, and, as that having previously taken place, for the ram of consecration had to be killed for Aaronic priests to be consecrated to their office (Lev. viii. 22, 23). We learn, too, that in their sacrificial service they normally had nothing to do till the victim had been slain. . . .

Second, but when did the Lord become a Priest? This, partly answered already by the remarks on consecration, receives its full answer from Heb. viii. 4 and vii. "If He were upon earth He should not be a priest at all." This is a definite statement, impossible surely to get over. In addition to this, His Priesthood is after the order of Melchisedec (Heb. v., vii.), one essential feature of which is, "nor end of life," "after the power of an endless life" (Heb. vii. 3, 16). Now, bring in His death between the commencement of His Priesthood and His present exercise of it, and He ceases to be Priest after the order of Melchisedec. His Priesthood fails then altogether. For He is Priest after *no other order*. If not that, He is not a Priest *at all*. Hence this feature, "nor end of life," is an essential one; and assures us of the abiding character of His Priesthood. This point, I trust, will be seen to be a vital one. For, allow of the intervention of His death between the commencement and the present exercise of His Priesthood, and a High-Priest after the order of Melchisedec does not then exist. Are people really aware of this?

December, 1888.

C. E. STUART.

The falseness of Mr. Stuart's new teachings will be shown by several letters and papers of teachers of weight.

The Term "Atonement"

Mr. Wm. Kelly has observed, in his paper "Propitiation," that: "The same Hebrew expression for 'Atonement' is used throughout Lev. xvi. This finds its counterpart in the Greek verb which the Revisers correctly render 'make propitiation' in Heb. ii. 17, and its derivative substantive 'propitiation' in 1 John ii. 2, and 1 John iv. 10.

"On the Cross, Him, who knew no sin, God made Sin for us. This is Atonement.

"'Atonement' or 'propitiation,' one and the same term, is used of all the work of that great day (Lev. xvi.). So we find it employed in general, v. 6, without the least restric-

tion. It is next expressly said of the *scape-goat* (v. 10). Again, in v. 11, it occurs, with presenting the *bullock* for sacrifice. Afterwards it is said, in v. 16 and 17. The same term is applied, as elsewhere, to the *burnt offering* for the High-Priest and for the people. In short, the Holy Spirit applies the *word* for *making atonement* or *propitiation*, to *all* the sacrifices of that day, and to each part *without*, *no less than within* (v. 30-33).

"In the New Testament, 'To propitiate' (or 'propitiation') means that God-glorifying *work as a whole*, not a part only. *Expiation* means the same thing as *propitiation*. In Greek and Hebrew it is the same word. And, '*Expiation was made on earth, for Christ suffered on earth, died on earth.*'

"When the Christian looks at Christ on the Cross. . . . he gladly interprets the *shadow* of the incense *and* of the blood put in the holiest, as the highest witness to Christ vindicating God for His own presence; but this solely because *the essence of the propitiation was in the sacrifice*. The scape-goat, the burning of the fat of the sin-offering, as well as the burnt offering, were fulfilled in the one great sacrifice of Christ. *All were parts of the atonement*; a holy, beautiful, and solemn unity.

"Christ's making propitiation for our sins, was here below on the Cross, and *by no means after death.*"

Remarks on the "Atonement,"

based on, and being some extracts from "Present Testimony" (1869). (Editor, 'G. V. W.').

It has been truly observed that a right understanding of man's state as fallen is needed, for a proper comprehension of the nature and value of *the Atonement*, which could, in result, enable the Holy Ghost *to set up man on another footing*. If the Atonement be a perfect one, it supersedes, in the eye of God, the being needing it.

Abel's offering, the earliest, and doubtless appointed of God, *sets forth the main points of the atonement*. He offered up of the firstlings of his flock and the fat thereof. Thus, a victim, not chargeable with its offense, giving up its life; and, it is added, "and the fat thereof." "*The blood*" was *the life given in substitution* for one who had forfeited his life; and "*the fat*" represented the acceptable thing on which God could deal anew with the lost one.

The first terms of Atonement are that a man's life, sinless, unchargeable, and meeting every demand of God under His judgment, is to be given up, before any blessing can be bestowed.

Christ perfectly answered to this, in answering every demand of God, and having borne the judgment on man, *pours out His life*. In His blood there is, for every believer, *a substitution for the forfeited life*; for man, in Christ, has no longer a forfeited life, but life in Christ risen, who has atoned for him, and who has risen out of death and judgment borne for him; and hence the life atoned for, *does not exist as needing atonement*.

In the Paschal Lamb, the blood is poured out. *This is the first and great thing*. It is on the lintels and side posts of the door, and meets the eye of God. "Christ our passover is sacrificed for us." *The blood meeting the eye of the Judge atones for man's state*. Christ gives the unforfeited life for the forfeited, after enduring, in Himself before God, all due to the forfeited life; *thus He perfected Atonement*.

Having been put in the sinner's place He resigns that life by which he was able to connect Himself with man's state of suffering; *He shed His blood*, and *then closed for ever the history of man for whom He had atoned*.

The Atonement is in the blood (Lev. xvii. 11). The life in which Christ, as a man, had glorified God, and in which He had endured man's judgment, He did not retain. *He poured it out*; and we are reconciled to God by the death of His Son. Having glorified God in it all, He was raised from the dead. *The resurrection is proof of acceptance*; but, it is for our justification.

Under the law, the same principles are seen at work; there being four kinds of offerings which set forth in various ways what God required of man; the spotless victim first accepted as an atonement,—*the life given up* (Lev. i. 4), the blood of it sprinkled about the Altar, etc., the excellency of the victim setting forth the ground and basis of all blessing. Christ's own personal excellence is the food of all the offerings, and the sure guarantee of eternal peace.

In the sin offering, the blood was not only sprinkled, but all of it was poured out at the bottom of the altar; and, besides the fat (the excellency of the offering) being burnt on the altar, the carcass was burnt in a clean place outside the camp; meaning that there was to be no longer an admission of the existence of the being substitutionally represented in the carcass.

The Atonement required a life, not liable to death; and this, being delivered up, His life as Son of God asserts its place; and, it is for the glory of the Father to raise Him from among the dead.

The "first man" being under sentence, has received sentence in the cross of Christ; and, not only this,—a sinless

life is offered for the sinful one; and He, the Substitute, being raised from the dead, is the Source and Founder of the new race in eternal life and perfect holiness.

We are cleansed, and made nigh also, by His blood; and nothing remains to interfere. *The "first man" is set aside in righteousness*; and the Son of God who bowed to that righteousness, in judgment, *is the One to express, in fulness, the love of God.*

(In Vol. iii. of the new series of "Present Testimony," there is a long and instructive article entitled "*The words Atonement and Atonement traced out in Scripture*," by the late Mr. G. V. Wigram, Editor.)

ATONEMENT WAS FINISHED ON THE CROSS

We read in Hebrews ix. 11-13, R. V., "But *Christ* being come a *High Priest* of good things to come. . . . *through his own blood* entered in *once for all* into the holy place, having found eternal redemption;" and "how much more shall the *blood of Christ*, who through the Eternal Spirit *offered Himself* without spot unto God, cleanse your conscience . . ." Also Heb. ii. 17, R. V., "that he might be a merciful and faithful High Priest in things pertaining to God, to *make propitiation* for the sins of the people."

In Rom. iii. 25, we read, "Whom God hath set forth to be a propitiation (i.e. a "mercy seat"—J. N. D.) through faith in his blood."

In considering this important subject, we must bear in mind we have not to do with a *fictitious* or *fanciful* "propitiation," but with a stern and sober reality.

God "loved us, and *sent His Son to be the propitiation for our sins*" (1 John iv. 10).

It was while on earth, on the Cross, Jesus, said, "*IT IS FINISHED*"; and He bowed His head and gave up the ghost" (John xix. 30). "Then came one of the soldiers with a spear and *pierced* his side, and forthwith came there out *blood and water*" (John xix. 34); for, "This is He that came by water and *blood*, Jesus Christ" (1 John v. 6). He died! He rose again, and "the same day at evening, being the first day of the week . . . came Jesus, and stood in the midst (of His assembled disciples), and saith unto them, Peace unto you. And when He had so said, He *showed unto them His hands and His side*" (John xx. 19, 20).

From the foregoing scriptures we may easily gather that the Atonement could not be considered as fully accomplished without *blood*; for, "Without shedding of blood is no remission." *His wounds—"His hands and His side"* (John xx. 19, 20)—*bear witness to this fact in heaven.* They tell of

the shedding of His blood; that is, of the surrender of His life; for, "the life of the flesh is in the blood" (Lev. xvii. 11). How truly may He, too, be seen there as "A Lamb as it had been slain." In this way it is not difficult to understand, that,

*In Heaven the blood for ever speaks
In God's omniscient ear.*

And, "*the Sanctuary*" He has entered, as our Great High Priest, "through His own blood," "*once or all.*" Again, we repeat, His wounds announce the fact that God's claims have been met by life surrendered—blood shed; and "Peace" has been made.

*His own wounds, in heaven, declare,
The atoning work is done!*

It may be noted that Aaron (the name means "*very high*") was called to be a high priest while living among men. But Jesus (exalted, Acts v. 31), was called by resurrection from among the dead, to be a Great High Priest ("*great*" added). The *fact of resurrection*—(when, as some think, God said to Him, "Thou art my Son, this day have I begotten Thee")—*constituted Him High Priest*; for *sonship* is the great element of the heavenly priesthood. He was made priest with an oath ("the Lord sware and will not repent"—Psalm cx. 1-4); and life received out of death manifested His triumph over death; and *constituted Him the Great High Priest*.

"The Son" is now the Priest. When God raised Him from the dead, and set Him at His own right hand (Mark xvi. 19; Luke xx. 42; xxii. 69; Acts ii. 34; Rom. viii. 34; Eph. i. 19, 20; Col. iii. 1; Heb. i. 2, 3, 13; viii. 1; x. 12; xii. 2; 1 Peter i. 21; iii. 22), He was then installed into His office as Great High Priest, and He (Who was "the Son" throughout *eternity*) was anointed (Matt. iii. 16, 17; Mark i. 9-11; Luke iv. 21, 22; John i. 33, 34.) here upon earth as Son and Priest.

Further, *Christ* was the Antitype to the *Scape-goat*. The "lot" fell on Him. He was chosen of God to bear our sins (Heb. ix. 26, 28); and "this He did once, when He offered up Himself" (Heb. vii. 27); nor did He bear our iniquities until He was nailed to the Tree; when He was, indeed, cut off from the land of the living. That was, truly, a land of forgetfulness;—so that God is able to say to the sinner trusting wholly in Jesus, "Thy sins and iniquities I will remember no more."

But Christ is also the *Mercy Seat* (Rom. iii. 5), as we read, "Whom God hath set forth a propitiation (or, mercy seat), through faith in His blood. There, again, we think

of the surrendered life which His wounds declare; so that, to use the figure of a blessed reality, we can truly sing:

See sprinkled with the blood
The *mercy seat* above;
For Justice had withstood
The purposes of Love;
But Justice now withstands no more,
And Mercy yields her boundless store.

How truly have we seen that in all this, "Christ is all;" the High Priest, the offering, the offerer, the scape-goat, the Mercy Seat. And, it is worthy of note, as another has said, from whom we have freely quoted: "That the day of Atonement comprised *four great actions* of the High Priest; viz. (a) making atonement by blood in the holiest; (b) establishing the altar of incense,—intercession on the ground of atonement; (c) giving to the people the knowledge of the remission of their sins under the type of the scape-goat (Lev. xvi. 10, 'presented alive before the Lord to make an atonement with him'); and lastly, (d) taking his full representative character in glory and beauty, on the ground of acceptance through the sacrifice for a sweet savor."

In an instructive paper entitled "The Heavenly Jerusalem," the late Mr. G. J. Stewart, of Sydney, Australia, while commenting (on page 44) with reference to—"And there shall be no more curse, and the throne of God and the *Lamb* shall be *in it*," observes, in regard to one of Mr. C. E. Stuart's vagaries:—"We have had lately a *monstrosity taught*, that to be justified *before* the throne of God judicially, is the very highest standing that we, as sinners, can have.

"Now, apart from an analysis of the Scripture upon which this is based (Rom. v. 2), we have here a much higher blessing. Quite true, that the Scripture cited gives no warrant for it, but, as is always the case, with error, overthrows it. It has been rightly noted as a characteristic of the divine word, that *you have only to get hold of the right understanding of the Scripture upon which an error is based to overthrow the error completely.*"

N. NOEL.

Extract from "A Letter on Present Trials," by W. J. Lowe

The effort to *explain away* John xvii. 23 ("that the world may know that thou . . . hast loved them* as thou hast loved me"), and Eph. i. 6 ("to the praise of the glory of his grace, wherein he hath made as accepted in the beloved"); the systematically *careless handling* of Scripture in mixing up Romans and Ephesians, so that the true

*Mr. C. E. S. mistakenly maintains this refers to the character, and not the measure of His love.

character of both is *lost*; the painfully *superficial use* of terms, often little better than a play on words, by which the force of Scripture is *frittered away*; and, lastly, the *exaggerated and false use* of "the throne,"* by which God and Christ are practically kept out of sight, surely ought to open the eyes of the brethren. There is, too, a practical recognition of the "old man," which underlies it all; and the eternal life, as revealed in John's writings, is *toned down* to suit this, so that we are *occupied with ourselves* instead of with Christ; and Christianity, in its essence, is *undermined*, and *rendered fruitless* in the soul. I fully believe it is unintentional; but we must deal with the facts before us; and not stand with folded arms while the saints are being misled, deceived, *deprived of their blessing*, and of their full *present* portion, in Christ; *kept morally at a distance* from God; and corrupted as to practical righteousness.

When you add to this the *ecclesiastical position* assumed by the brethren at Reading . . . you will see, I think, the solemnity of their position. . . . Their twisting of the passage (Lev. xiv. 33-48) virtually results in this: that you are not to arrest a thief until all England has pronounced that he is a thief. The house, they say "should not be declared leprous on mere suspicion or vague report. Till the proper authority, the priest, had gone into the house and inspected it, it *was not regarded as unclean*."

Note this, too, in presence of what the Scripture says: "When I put a plague of leprosy in a house." And again, "*He whose house it is shall come and tell the priest, saying, It seemeth to me like a plague in the house . . .*" Are not *they* the people who, first of all should *come forward*, owning, in brokenness of heart, the evil they have long nurtured? Instead of which every effort to point it out to them only meets with silence; or, with a practical denial of its existence.

But there is more and worse still, alas! than this. They continue by saying: "*Nor till then was anyone who came out of it unclean*." The Scripture says: "And the priest shall command that they *empty* the house *before* the priest go in to it to see the plague, that *all* that is in the house be not made unclean; and *afterwards* the priest shall go in to see the house." But, at Reading, they will *keep in*, and maintain their status by self justification, until the evil is asserted to exist in their midst by "*the assembly in its general character*."

*Is to be "before the throne" higher than being "accepted in the Beloved"?—"As He is so are we . . ."

Was it not a mere suspicion of evil which was to be presented to the priest by the person in whose house it "*seemed*" to be? . . .

In the passage, the action of the Assembly does not commence until V. 45, but their letter puts it already in V. 35. . . . Every single point of instruction in this important passage of Scripture is, by the leaders of the Reading Meeting, so twisted as to mean the opposite of what it says, to the entire destruction of Christian morality. And this is *doctrine*, remember, and not practice merely. W. J. L.

Remarks by Mr. W. Kelly, late Editor of "Bible Treasury"
Bible Treasury, April, 1898.

Query. Heb. ix. 12. Is it legitimate to infer that this verse speaks of our Lord entering the holies as a separate spirit, before He rose and ascended?

Answer. Not only is there not a tittle of Scriptural evidence pointing in that direction; but other scriptures speak of His entrance, not in that transitional condition, but when become for ever high priest after the order of Melchisedec. Compare especially Heb. vi. 20 (Whither the forerunner is for us entered . . .). Nor is this all. For the verse itself precludes all but *one entrance* to this end, though all admit our Lord's presence in the disembodied state in Paradise. But the word here, is, that "by His own blood He entered *once for all* into the holies, having found an everlasting redemption." This is simple, plain, and decisive.

Bible Treasury, June, 1899.

Query. Heb. iv. 14; ix. 11, 12?

Answer. It ought to be added to the remarks in page 256, that those who do *not* distinguish between Christ as *Man*, and as *priest*, but on the contrary lay the utmost stress on His priestly entrance as a separate spirit to effect propitiation, quite fail to give the scriptural evidence such a theory demands. The statements of the Epistle to the Hebrews ignore any entrance in that character, save "once for all;" and this, beyond fair question, was when *He ascended on high*. They are, accordingly, not entitled to the distinction supposed in that answer to the Query, for their theory supposes His priestly character in the separate state as well as when He ascended, and a (if not, the) most important exercise of the office before the ascension.

Bible Treasury, April, 1899. (page 256).

Query. Is it true that Hebrews iv. 14; ix. 11, 12, speak of Christ's entrance into heaven when he died, not on His ascension?

Answer. It is pure *assumption*, in order to scrape an appearance of evidence for the strange and unsound doctrine of propitiation made by Christ, not through the blood of His Cross, but by His subsequent action as a separate spirit in heaven, by an unintelligent misuse of the types. Hence, the *pretense* that Heb. iv. 14 and ix. 11, 12 refer to His entrance on death as *priest*, whereas other passages in the Epistle speak of His entrance on ascension as *MAN*! Whosoever is bold enough to draw such a line is, on every principle of truth, bound to prove His assertion. Those who deny it, as almost, if not all, believers hitherto, stand on the common character thus far of Heb. i. 3; vi. 20; viii. 1; ix. 24; x. 12; xii. 2, with the two texts in question. No one denies the Lord's presence in Paradise, immediately after death; no sober Christian has ever confounded this with His entrance *after ascension* on *priestly* function. Indeed, one of the two texts even maintains beyond cavil, Christ's entrance "*once for all*" into the sanctuary, having obtained eternal redemption. This is *the sole entrance* which the Epistle contemplates or allows: if anyone disputes this, let him try to give an adequate proof. Dean Alford's argument for simultaneity here, is at issue with the doctrine of the Epistle. Indeed, ingenious as he was, he is unreliable, often, for orthodoxy. And as to Greek, think of a scholar comparing ἀποκριθεὶς εἶπε and similar cases with εἰσῆλθεν. The rendering of the A. and R. Vv., Green, Davidson, etc., is alone tenable: so the Vulgate, etc.

Bible Treasury, February, 1900.

Query. Lev. xvi., etc. Does the Hebrew distinguish "Atonement" and "propitiation"? Are these two different words? What distinction does the chapter present? It is known that ἱλασμός in the N. T. is translated "propitiation," and in the Septuagint answers to "Atonement."

Answer. The Hebrew word Kaphar (for the question) means to atone, or make atonement. So it is regularly: and Deut. xxxii. 43; Isa. xlvii. 11; Ezek. xvi. 63; xliii. 20; xlv. 15, 17, 20, are the same in substance, though the effect in some cases is meant, as pacified, purged, forgiven, merciful, etc.

"Propitiate" would be just as good a rendering as "atone;" and no other word regularly expresses either, but the one.

There is, however, a real distinction drawn in the chapter, not between atonement and propitiation, but between propitiation and substitution, typified in Jehovah's lot and

the scape-goat. The error which has so often been exposed in these pages is limiting propitiation exclusively to the use made of the blood by Aaron in the sanctuary. That theory necessarily involves the frightful *error of denying* that the offering of the slain victim is any part of the propitiation for our sins. What a slight on Christ's sufferings! For this monstrous theory is that propitiation was made "in heaven, and after death;" thus *nullifying* for ever that great work of God by Christ's blood and death on the Cross, and making it altogether dependent on another work "after death and in heaven," instead of the type met before God in heaven by what Christ suffered on earth. "You hath He reconciled in the body of His flesh (not, when He was out of His body) through death" (*not, after death and in heaven*). Col. i. 21, 22.

Assuredly to be "reconciled" is grounded on propitiation, and pre-supposes it; but the truth is that Christ fully reconciled us in the body of His flesh through death.

The ghostly work after death and in heaven is a ghastly fable, and calls for abhorrence.

Bible Treasury, January, 1900. (page 16).

"... The errors of a Christ born at a distance from God; of uncertainty as to possessed and known life eternal; and of a fabulous propitiation in heaven, distinct from Christ's expiation on the Cross, are lies of the enemy; and no lie is of the truth. Nor will faithful men tolerate any of them, or whittle them down, or pretend that the light does not manifest them. It is grievous to know that any or all of these heterodoxies have excusers, who are more guilty and dangerous by their wicked sophistry, than the misled. In such questions, it is "the eye" that is wanted, not "the light," for this is quite clear.

Christian Standing and Condition

With reference to a tract entitled "Christian Standing and Condition," issued by Mr. C. E. Stuart to give believers, he says, greater "accuracy of thought" on these subjects, Dr. Christopher Wolston, in "Words of Faith" in 1884, points out, on page 34, that "the tract is a striking instance of a mind occupied with its own thoughts, going to scripture to find support and authority for them."

The keynote of the tract is "*the throne of God*," "Nothing," C. E. S. says, "is higher in the universe than the throne of the Majesty in the heavens." "No higher position," he says, "can the saint have than standing before that throne." To prove this is the burden of all he writes. (Is it "higher" than being "*accepted in the Beloved*"?)

He says, "by *standing* is meant the title and ability, through grace, for a fallen and once guilty creature to be before the throne of God without judgment overtaking him. By *state* or *condition*, is meant, what the person is, or the *circumstances* in which he is."

To this, Dr. C. W. says, we must add, to make things quite clear, that with C. E. S. "standing" and "position" are convertible terms, and so "state" and "condition."

After quoting scriptures from the Old Testament and the New Testament, Dr. C. W. says—"What there is to build a special doctrine on . . . we are quite at a loss to understand; and as to the passage in Rom. v., of which so much is made, it is no question of a 'standing before the throne of God,' but, of the '*grace wherein we stand.*'"

As to the eight passages brought forward in support of the term "state," we must confess, says Dr. C. W., to being more than astonished. In *not one* instance is the word "state" represented in the original, either in the Hebrew or in the Greek.

As to the definitions given to these terms, where does *scripture* state that Christian *standing* is the "title and ability, through grace . . . to be before the throne of God without judgment overtaking him?" Where, that Christian *state* is "what the person is, or the *circumstances* in which he is"? He may attempt to make Rom. v. 2 answer to the one, and "in Christ" represent the other; but the word of God will give him no support in doing this.

We have rightly been in the habit of speaking of "our standing" and of "our state," meaning by the one, *all* that God has made in eternal and *unalterable* blessing *in Christ*; and by the other, the *practical* answer in our soul's experience and *our walk* to this standing, hence a *state* varying and changing with ourselves. (In a sense, Mr. C. E. S. would reverse this view, putting state for standing, and standing for state. Ed.)

Mr. C. E. S. endeavors also to found a particular doctrine as to the "*new creation*" upon the terms employed in the scriptures (especially the Old Testament) that treat of that subject, viz. in the O. T. to "*create*," and to "*make*." (In the N. T., see 2 Cor. v. 17; Gal. vi. 15; Eph. iv. 24; Col. iii. 10; Rev. iii. 14; Eph. ii. 10, 15.)

Now, it is in the *New Testament* that the "New Creation" is found; and the pivot on which all turns is the force and application of the Greek word *Kaivós*, new.

The ground taken (by C. E. S.), as to terms used, is that "new creation" is new (*Kaivós*) "not with reference to time" as contrasted with what has had a previous long

existence (*ἀρχαῖος*), but new in kind, or *character simply*, and that thus “the new *creation*,” or “the new *man*,” is in contrast with the old man called “always (*παλαιός*),” as old in a bad or moral sense; and which never becomes new; while the old *things* that are passed away and become new, are old in the sense of “ancient (*ἀρχαῖος*),” and that these really “do not pass away so as to cease to exist, but become new, *Καινά*.”

The first thing that strikes us in this *theory*, for we can call it nothing else, and which the Greek is tortured into supporting, is, its inconsistency. We should have thought that *Καινά* in relation to “the old man” (*παλαιός*) meant the *same* thing as *Καινά* in relation to “the old things” (*ἀρχαῖα*), and, also, if “the old man” (*παλαιός*) passed away and the *Καινά* so to speak, took its place, that *in the same way*, “the old things” (*ἀρχαῖα*) passed away and the *Καινά* took their place; for in our simplicity we had believed (says Dr. C. W.) that when scripture said, “if any man be in Christ he is a new (*Καινά*) creation: old things are passed away, behold *all* things are become new (*Καινά*)” it meant what it said; and that *Καινά*, as applied to the “man in Christ” meant the same as applied “to the things that are become new;” and that if “the old things are passed away,” they are *really* passed away; moreover that “old things” meant *all* the old things, and that “new *creation*” applied as much to the “all things” as to the “any man.”

Another, well competent to do this, defines these terms thus:

“*Καὶνός* is new in the sense of not having existed before, in contrast with old preceding it: *νέος* is new, fresh, young (which *Καὶνός* never means) in contrast with subsequent prolonged existence by which a person or thing becomes old. What is old, was once *νέον*: if it disappears and another thing takes its place, this is *Καὶνόν*. *παλαιός*—more the former *ἀρχαῖος*—ancient, antique. You could not say *ἀρχαῖος ἄνθρωπος* in the sense of *παλαιός*. *Ἀρχαῖος* is opposed to *νέος*, but cannot be so absolutely to *Καὶνός*. But *ἀρχαῖος* can be neither *νέος* nor *Καὶνός*. It may be opposed to both: so may be *παλαιός*. It is contrasted with *Καὶνός*, but it is not, what now begins. In 2 Cor. v. 17 (*ἀρχαῖα*) are things which have been of old, a long time: we have “a new (*Καινά*) system or creation.” Yes, thank God, we have “a new creation;” but anything further from the plain teaching of scripture than the new doctrine of C. E. S. it is difficult to conceive.

Mr. F. W. Grant of America wrote, in his letter to the Editor of “The Bible Treasury”—

"The new view necessitated a restatement of the doctrine of propitiation in terms different from the old and scriptural view,— a thing to be lamented and refused" . . . "the *oneness of Atonement and propitiation* I have myself insisted on, as you do . . ." "Dear Brother, I accept his view, as you know, in what is peculiar to it, no more than you do."

Mr. Stuart wrote: "The new creation predicated of saints as in Christ is *not* the creation of a spiritual race" (Recent Utterances, p. 35). But see "There is a new creation." 2 Cor. v. 17. N. Tr., J. N. D.

Someone has said that the pamphlet, "Christian Standing and Condition," was not published by C. E. S. until after the division; but it was published more than a year before the Reading Notice of July 17, 1885, and it is known that the two saints at Reading most involved, got into trouble originally, at the very beginning of the difficulty, through criticizing C. E. S. for the same teaching years before the publication of the pamphlet. And besides, most, if not all of Mr. Stuart's books contain *doctrinal* errors.

"As a matter of interest, and not of authority," the following is from Mr. W. Kelly's Bible Treasury of Nov., 1900. Mr. Kelly says: "His (J. N. D.'s) uniform doctrine, as far as I know, was that the work of propitiation was on the cross when lifted up, *before* he entered on His proper priestly office in heaven, an exceptional work in being representative for atonement as the foundation of all. Take, out of many proofs, the following from Notes and Comments ii. 17—'But then the High Priest represented the people as such, and in this character, when He has personally, not as priest, offered Himself to God. He acknowledges the people's sins—He becomes that, but in conscious confession first, not in judicial suffering—that follows. But the sins are laid on Him—the Lord has laid them on Him; and He, willingly bearing them, confesses them in perfectness before God for reconciliation being made. This the High Priest does as representing the people, but it is not high-priestly in the proper sense, though the High Priest's service, the priest's was with the blood; but then the sacrifice was finished. Had the High Priest not done this, there could have been no priestly service at all; even this was not done on earth, but as lifted up from it. Earth was connected with flesh (there was no reconciliation for it); and as long as Christ was alive upon it, He presented Himself to men in the flesh. When that is done with, He begins His lonely work where none could enter while

it was going on, and as representing the people, He makes reconciliation. Hence, no priesthood in any sense was exercised on earth; for the reconciliation work, in which the High Priest was engaged, was as *lifted up* from it, and, though not in heaven, no longer on earth.'” (See John xii. 32-34.)

Extract from “The Atonement,” by J. N. D.*

“On the great day of atonement the blood was sprinkled on the mercy-seat and before it, just as it was sprinkled on the lintel and two door-posts to meet God’s eye. ‘When I see the blood,’ He says, ‘I will pass over.’ It was in view of the sin of Israel, but as *presented to God*, that the goat whose blood was shed on the great day of atonement, was called ‘*Jehovah’s lot*’ . . . what *characterized* the day was putting the blood on the mercy-seat,—*presenting it to God*. . . . In the case of the sin of the congregation, or of the High Priest, it was sprinkled on the altar outside the veil; but, on the great day of atonement alone, on the mercy-seat within. . . . The sins were *totally* and for ever taken off the believers, and never found; but there was much more in that which did it. . . . God’s character and *nature* were met in the atonement; and through this we have boldness to enter into the holiest. This distinction appears in the ordinary sacrifices. They were offered on the brazen altar, and the blood sprinkled there . . . Christ has not only *borne our sins*, but He has perfectly *glorified God* on the Cross, and the veil is rent, and we have boldness to enter into the Holiest . . .; and this marked the two parts of propitiation, man’s responsibility, and access to God . . . in the *sin borne* and put away, the scape-goat, God judging evil according to what man ought to be; and, *access to God* according to what He is . . . *both* by the same work of the Cross. . . . The whole question of good and evil was brought to an issue there (the work of the Cross). Man, in absolute wickedness and hatred against God, manifested in goodness and love. Man in perfect goodness in Christ. . . . God in perfect righteousness and majesty, and in perfect love. *So that all was perfectly settled, morally, and forever.* Propitiation, then, meets our sins through grace, according to God’s holy nature, to which it is presented, and which has been fully *glorified* in it. . . . But it does more . . . it not only judicially meets what is required by reason of our sins, man’s failure in duty, and his guilt; but, it opens *access* into the presence of God Himself. *Sin*

*From “The Atonement,” by J. N. D. Price 1d. (Morrish).

and sins are before God in the Cross, and propitiation wrought. There sin and sins met God, but in the work of love, according to holiness and righteousness, which brings to God, according to His nature, those who come to Him by it, cleared from all for ever." (the italics are ours).

In 1935, the following was widely circulated by the brethren:

THE MEANING OF ATONEMENT

The Hebrew word translated "to make atonement" is *kaphar*, found only once in its simple form, and translated "and shall pitch" it (the ark of Noah) within and without with pitch (Heb. *kopher*); in its intensive or strengthened form it occurs about one hundred times, usually being rendered "to make atonement," or "to make reconciliation."

ATONEMENT IS NOT A NEW TESTAMENT DOCTRINE at all; its place is taken by the far deeper and more radical truth of reconciliation. Unfortunately in the seventeenth century the two words Atonement and Reconciliation were used practically as equivalents, but there is no possibility of confusion in the language given by the Holy Ghost.

In atonement sins are *covered* and thus hidden from sight, but in reconciliation they are *cancelled*, obliterated, and pass out of existence.

In atonement the blood was carried into the sanctuary but was never put upon the sinner; in reconciliation, the Blood of Jesus Christ, God's Son, cleanses us from all sin as well as purifying the Heavenly things themselves (see Heb. ix.).

In atonement the heart could rest for a brief period, at most one year, upon the blood of an animal sacrifice; *in reconciliation the soul is brought to God in unclouded acceptance, and enjoys a title without a flaw.*

In atonement the priest enters the presence of God, but the worshipper stands outside; *in reconciliation the prodigal is brought within the Father's house, and is sealed with the Father's kiss.*

In atonement the sin is removed but the man is unchanged; in reconciliation not only the sin has gone, but the man that did it disappears from before the eye of God and another man takes his place.

We may sum up the matter by saying that the doctrine of the atonement is an inspired foregleam of the forbearance of God in Old Testament times, while the truth of reconciliation is the crown and glory of the Gospel. H. ST. J.

Seeing that Mr. C. E. Stuart made a division over something which is not a New Testament doctrine, why waste

time to listen or give any thought to his theories about atonement at all? Why not dismiss them, along with his other Jewish ideas which deny that the Christian has any higher, nearer, or more perfect or happier place or portion than standing before the throne? We are to sit with Christ on His throne, and we are at the present moment seated with Him in the heavenly places. (Eph. ii. 6).

In "Propitiation," Mr. Kelly observes, "But it seems unobjectionable, and called for, to say, now that his name is so often invoked for what he detested, that J. N. D. has repeatedly left on record under his own hand (what his life-long ministry proved to all that knew it) his distinct faith that Christ's making propitiation for our sins was here below on the cross (Heb. ii. 17); and, by no means after death and in heaven, as an action of His priesthood there. Anyone who has access to his Collected Writings can verify this without doubt, by examining Vols. x. 484, 485; xv. 325. From this conviction I never knew a single godly man in or out of fellowship, still less a teacher, to dissent.

"Every scholar knows that *expiation* means at bottom the same thing as *propitiation*, and that any supposed difference is imaginary. In Greek and Hebrew it is the same word."

W. K.

Christians requiring further light will find helpful the two following Volumes, and of course the tracts named in the Bibliography: "The Atonement" (from "Present Testimony," edited by G. V. Wigram, Vol. 2, 1869-1870). "Words Atone and Atonement," Traced out in Scripture by G. V. Wigram in "Present Testimony," Vol. 3, 1871-1881.

Mr. Stuart's Doctrines in New Zealand

A letter from Mr. J. Sarjeant, 97 Colombo St., South, Christchurch, N. Z., says, "They (the adherents of C. E. S.) have (once had) 23 meetings in N. Z."

He is very firm in the matter, and writes, re-C. E. S.:

The question may be asked—what harm is there in it, if a Christian man is writing to ascribe all value to the atonement, but divides it in this way, affirming that the second part was made in heaven and after death? Has he got the whole of it, even if we admit that he has made a mistake as to the time and location of its accomplishment?

I answer the harm is immense:—

(1) He *denies* the finished work on the Cross and thus opens the door to Romanism and Puseyism, to say nothing of other more modified forms of *unbelief*.

(2) He *affirms* that *one part* of the Atonement was of a nature entirely *different* from the other, and was made without any suffering or wrath.

(3) He *ignores* all the revealed *relationship* and mutual *action* of the first and second Persons of the Trinity, at least, in the execution of the great work of *atonement*.

(4) He goes directly in the face of all the plain Scriptures which declare that the sinbearing or expiatory work *is done* and was *accomplished* once and for ever *at the Cross*.

(5) He declares, or dares to affirm, that our Lord Jesus Christ, *having been heard* from the horns of the unicorns, and *having commended His Spirit* into the hands of His "Father," nevertheless went to appear before "God" *to make atonement*, or propitiation.

(6) In that it is not a true atonement at all, but a *false* one which is thus defined; and if it be not a mere theological fiction, it is a profane *invention* of the mind of *man*, etc.

In N. Z. I posted a copy of H. M. H.'s "It is finished" to each of the 23 Stuart meetings; but they have been so schooled into the idea of "How London treated Reading;" and a big work on Miss E. K. H. (D. L. H.'s sister) reproduced here, only threw up the dust and clouded over the heresy by fixing the proper attention on to her, and *away from Stuart's heresy*.

We are glad to have W. K.'s book on Atonement, with Mr. Hocking's foreword, coming just as Wm. Easton's book "A Bunch of Grapes," was being pushed with great vim; above the books in the Tract Depot window is a large drawing of bunches of grapes, to attract attention to the books.

Yours with love in the Lord, J. S.

C. E. S. founded his doctrine on the type—"a *shadow* and *not the very image*" instead of vice versa. He insisted on the literal sequence of activities in the type being as literally in detail applied to and carried out by the Lord in His work.

Christ is the Mercy Seat as well as *the propitiatory offering*. To think of the Lord in His disembodied state passing into heaven with His own blood to sprinkle it on the Mercy Seat—where does Scripture say there *was* a Mercy Seat for *Him* to go to?—is to me a detestable idea.

Where does Scripture *say* Christ went into heaven *after* death and *before* resurrection, *to make propitiation*? C. E. S.'s idea is fallacious inference only, that Christ must have done so (these are his own words, "He must have done so").

Those who deny that Christ made propitiation on earth *before He went back to heaven*, are offenders with reference to one period or phase of the manifestation of Christ, and the gospel; as those who deny that He was the Son of God *before He came down from heaven* to earth are offenders with reference to another different phase.

Scripture speaks of the *One Sacrifice* of Christ *once* offered (Heb. x. 12, 14; Rom. vi. 10; Heb. vii. 27; ix. 26, 28; x. 10, 18; i. 3; 1 Peter iii. 18), in contrast with the many priests, and many sacrifices offered under the law (Heb. vii. 23; v. 1; viii. 3; ix. 9; x. 1, 3, 6, 8, 11), but according to the speculations of C. E. S. we ought not to speak of "the

one redemptive work" of Christ, but of "the four redemptive works."

A SUMMARY OF TWENTY-FIVE OF MR. C. E.
STUART'S ERRORS, AND WHY THEY
ARE REFUSED*

They are refused for these reasons:

1. Because the teaching that we must turn to Leviticus xvi. if we want to understand about the making of atonement, excluded, ignored or undervalued the New Testament (Nearly all of the teaching of C. E. S. referred to in this Summary is found in "A Few Remarks as to Atonement, Propitiation, and the Priesthood of the Lord Jesus Christ," by C. E. S., pages 445 to 447 of this chapter).

2. Because the conclusions arrived at from the mistaken process of reasoning from the absence of the *noun* "atonement" in Lev. xvi., ignored the three occurrences of the *noun* "atonement" in Ex. xxix. 36; xxx. 10, and in Num. xxix. 11 in connection with "the sin-offering of atonement;" and the occurrences of the same in Num. v. 8 in connection with "the ram of atonement;" and in Ex. xxx. 16 in connection with "the atonement money;" and, worst of all, was contradictory to Lev. xxiii. 27, 28; xxv. 9, all of which are about the day of atonement just as much as Lev. xvi., and all use the *noun* "atonement."

3. Because, to understand Lev. xvi. we have to go to Lev. i-vii., for there we have the details of the sin-offering and the burnt-offering by which atonement (see Lev. xvi. 24, 25) was made. And since in the last named chapters the *verb* "atonement" occurs 13 times, and the *noun* not once, just as in Lev. xvi. it does not occur once, it is proved conclusively that the inferences drawn from the fact of its absence in the latter chapter are altogether mistaken and misleading.

4. Because, when it is stated that "four things were absolutely necessary" to the making of atonement, the work at "the altar before the Lord" (Lev. xvi. 18, 19) is ignored, for that would make *five* essential things; and *others* beside might be mentioned if Mr. Stuart's profane system of dissecting the work of Christ were to be countenanced and followed.

5. Because the *fourth* thing which this system mentions as necessary, comes before the *first*, in scripture, and

*Copies of this pamphlet, 3c each. (W. F. Knapp, 120 West Maple Ave., Denver, Colo.)

the *third* comes before the *second*; as will be seen if we place them in parallel columns, as:

Mr. Stuart's New System	Scripture
1. An offering must die.	1. Divine judgment has been endured by the Victim (Matt. xxvii. 46; John xix. 30).
2. A substitute must be found.	2. An offering (Christ) has died (Matt. xxvii. 50; Luke xxiii. 46).
3. Blood of the sin-offering must be presented.	3. Blood has been presented before God (John xix. 34; Rom. iii. 24, 25; 1 John i. 7).
4. Divine judgment must be endured by the victim.	4. A Substitute has been found (Job xxxiii. 24; John xiv. 19; Rom. iv. 25; v. 10; 1 Thess. v. 10). (All of the above is one and the same work.)
6. Because, for Aaron and his house (which represents the Church) there was no scape-goat, but a bullock, and one bullock only; and so, according to the new system we are considering complete typical atonement was <i>not</i> made <i>for them</i> .	
7. Because the new system was an attempt to model the truth by types which it distorted, instead of interpreting the <i>type</i> by the <i>truth</i> ; and ignored the fact that the New Testament must interpret the Old, the antitype the type.	
8. Because Mr. Stuart reversed the order of <i>the gospel</i> when he wrote: "So far, then, we can all see what were essential elements of atonement—the death of the victim: substitution both in sin bearing and in bearing divine judgment: the dealing with the blood inside the veil by the high-priest," for the order of <i>the gospel of God</i> is: (1st) substitution in bearing divine judgment against sin: (2nd) the death of the Victim, and at the same instant (3rd) the presenting of the blood before God (Rom. v. 6-11).	
9. Because Mr. Stuart made <i>differences</i> in the work itself of what were only different <i>aspects</i> of the work; separating between sin-bearing and bearing divine judgment, using the expression: "substitution <i>both</i> in sin bearing and bearing divine judgment;" and made propitiation to be a different work from substitution, whereas the one is but the <i>Godward</i> side of that of which the other is the <i>manward</i> .	

10. Because *propitiation* and *atonement* are the same, which was denied by Mr. Stuart, who put them in contrast, and who wrongly taught that the former was made *solely* by the sprinkling of the blood of the goat on which the Lord's lot fell, upon and before the mercy-seat in the holiest. This sacrifice was called "Jehovah's lot," because its blood was presented to God.

11. Because the goat on which the Lord's lot fell, and which was offered up as a sin-offering, was, with its blood, *both* propitiatory and substitutionary, *whether within or without* the holiest; but C. E. S. denied that the offering of the goat was propitiatory *without*; and denied that the blood was substitutionary *within*; for he said of the latter: "nothing of that (substitution) was delineated, though it was the blood of the substitute."

12. Because all acceptable sacrifices from the earliest times (Job. i. 5; Lev. xvii. 11), and burnt-offerings, and the work at the altar (Lev. xvi. 18, 19), were all *both* propitiatory and substitutionary; but C. E. S. singled out Lev. xvi. 12-17 and said that *only* the work and service spoken of there was propitiatory; and *denied* that anything else in the chapter, or anything else and whatever in Old Testament times, was propitiatory.

13. Because Heb. ix. 12 does not say that Christ entered the sanctuary "*with* His own blood;" but "*by* His own blood;" and the New Translation of J. N. D. has a note to both words "*by*" in the verse: viz., "He came in that *way*, His coming being in the *power* of and *characterized* by these things: not the *place* through nor the *means* by which." (See 1 John v. 6.)

14. Because, *according to C. E. S.*, God took no notice of substitution in the holiest; and so, if the goat, and its blood shed *outside* the holiest was substitution *only*, and the blood when brought *within* was propitiation *only*, then one work was done outside, and another *different* work was presented (effected, some writers say) inside. And, with the presenting of the blood to God *in the holiest* in Lev. xvi. 12-17, and the work *at the altar* typifying the work of the cross on earth *following* in verses 18 and 19, Mr. Stuart's theory of *no propitiation* outside the holiest, would make it necessary for Christ to (1st) die and shed His blood; (2nd) go to *heaven* to present the blood before God there to make propitiation, and; (3rd) to return again to *earth* for the purpose of accomplishing the work of the cross, typified by the work at *the altar* (Lev. xvi. 18, 19).

15. Because uncleannesses are but one aspect of *sin*, for uncleanness is what defiles, and *only sin* can defile, and there would be no uncleannesses if men were not sinners, but C. E. S. wrote: "A marked difference was this, that the blood was carried in to God because of the *uncleannesses* of the people, as well as for transgressions in all their sins; whereas over the scape-goat Aaron confessed their iniquities, and their transgressions in all their sins, but *not* their uncleannesses" (italics his), thereby making uncleannesses the *peculiar feature* of propitiation.

16. Because, though it is the sinner who needs to be reconciled, and God never needed to be reconciled, having never been man's enemy, yet His righteous and necessary *wrath against sin* required to be appeased, but C. E. S. said: "God is never said in scripture to be propitiated, or appeased," while, on the contrary, Luke xviii. 13, literally translated, reads: "God be propitiated (hilastheti) toward me, a sinner."

17. Because the peculiarity of propitiation *in the sanctuary* was, that it was "an atonement for the *holy place*" (Lev. xvi. 16, 17, 20, 33), and that is the reason why "uncleannesses" are spoken of, as well as sins, as verse 16 says: "And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the *tabernacle* of the congregation, that remaineth among them in the midst of their *uncleanness*." This has reference to the defilement of the *tabernacle*. But there is no mention of any uncleannesses in the New Testament, nor of atonement for uncleannesses.

18. Because, in Lev. viii. 12, where Aaron *alone* was anointed as a type of Christ; he was anointed with oil only, and *not* with blood, for Christ was sinless; but C. E. S. went to verses 22 and 23, where Aaron is associated with the *priests*, who are a type of the *Church*; and applied these last verses to Christ *alone*, and said: "We learn that the *priests* were consecrated in connection with death, and as that having *previously* taken place;" thereby vainly seeking to prove his "ghostly theory of the atonement."

19. Because, while C. E. S. said of the priests, "that in their sacrificial service they normally had nothing to do till the victim had been slain," we learn from Lev. xvi. 11 that such was *not* the case on the day of *atonement*. And the Lord Jesus Christ was consecrated a priest at His baptism; and made propitiation *on the cross* on earth before and at His death, which C. E. S. denied.

20. Because Heb. ix. 28 does *not* say that Christ *entered* the holiest to put away sin; *nor* that He *disappeared* in the holiest to put away sin; but, that "He hath *appeared* to put away sin by the sacrifice of Himself." And, neither Heb. ii. 10, nor v. 9 nor vii. 28 say that Christ was made, anointed or consecrated a *priest* "through sufferings," but that "It became Him . . . to make the *Captain* (or Leader) of their salvation perfect through sufferings," "And being made perfect, He became the *Author* of eternal salvation" etc., and the last of the scriptures referred to, makes no mention whatever of "sufferings."

21. Because C. E. S., in a letter to Mr. Souter, dated September, 1890, said: "I affirm that *atonement* was never really made in Old Testament times. Typically, of course, it was; but not actually. And it was not actually made without that which the scape-goat typified being *really fulfilled*;" but, more than that, to support his theories, he insisted that certain things, which he specified, must be fulfilled in the exact *order* and *sequence* of certain *types*. But when brethren pointed out to him Lev. xvi. 11, 18, 19, and many other scriptures which were not "*really fulfilled*" in his *order* of time, nor according to his theory, he called it "fallacious reasoning."

22. Because C. E. S. said, in the same letter referred to above, "Aaron had to *change his locality*, being at one time at the altar, and at another inside the veil, ere atonement was made. So with the Lord. . . . There was, in both cases, a change of locality ere atonement was made . . . and we have to make our teaching on the subject agree with it." But the types were made for the setting forth of Christ; not Christ for the types; for Christ had no need to, and did not "change His locality ere atonement was made," and we do not have to "make our teaching on the subject agree with that."

23. Because the work of atonement by Christ is defectively stated; and the sequence of activities, unavoidable in the type are applied in literal order by C. E. S., to Christ's work; and the supreme beauty and super-excellence of that work are marred and distorted. It is a very improper and irreverent thing to seek to *analyze* the work of the cross in the way that C. E. S. attempted to; and, saying that our blessed Lord must have made propitiation *when* in the disembodied state, is revolting. If the type must be literally fulfilled in C. E. S.'s way, then Christ ought not to have finished His work, and He ought not to have sat down, because under the law the priests did not. (Heb. i. 3; x. 11, 12.)

24. Because the effort of C. E. S. was much on the same line as to the *work* of Christ, as Mr. F. E. Raven's was as to the *Person* of Christ, i.e., endeavoring to reduce it to the level of the power of the comprehension of *the mere human mind*. The work is as far *beyond it* as is the Person. How could one, for instance, understand or explain that his sins, committed nearly 2000 years after He died, were laid upon Him *then*? But *faith* rests on the testimony that it was so. Here, surely, we are in that moral order of things where *time* does not count. The sins of 4000 years before the cross, and all those that follow, made to meet upon Him then; and all that those sins merited He endured.

25. Because, concerning the question raised by C. E. S. as to the time or hour *when* Christ made propitiation; in a sense, our debt was paid before we incurred it. In the type, the *sprinkling of the blood* on and before the mercy-seat was simply the *evidence* that the Sacrifice *had been* made: i.e., Atonement. In John xx. 19, 20, Christ's wounded hands and side are *evidence*. Why seek to divide or cut up His work into sections, so to speak. *Faith* rests on the fact that propitiation has been made—that "He suffered for sins"—; and "the Just for the unjust" (substitution), and has brought us to God.

"And He (Christ) is the propitiation for our sins; and not for ours only, but also for *the sins of the whole world*" (1 John ii. 2). In this verse, the words "the sins of," were added by the translators of the King James Bible. Both the E. R. V., A. S. V., and the N. Tr. omit them. Christ is the Substitute of, and put away "the sins of," those who believe only. But propitiation is "*for the whole world*," that is, it is offered *for their acceptance*. In Rom. iii. 22, "The righteousness of God" is "unto all, and upon all them that believe." It is offered *unto all* the world, but only those who believe are accounted righteous before God. W. F. K.

MR. STUART WROTE HIS BRIEFEST AND SIMPLEST SUMMARY OF HIS FALSE AND MISLEADING TEACHINGS THAT IS EXTANT, IN A LETTER TO MR. F. W. GRANT, WHICH IS HERE QUOTED.

Scarborough House, North Malvern,
September, 1890.

Dear Brother in Christ,

Your open letter lies before me. I trust you will bear with me in the remarks I may make upon it. . . .

What is the force and value, it is asked, that the *noun* atonement is not found in Lev. xvi., but only the *verb* to make atonement. One might express surprise at the question, for the answer is a simple one. If different things mentioned in that chapter were requisite to make atonement, it is manifest that atonement is a compound idea. And as a part cannot equal the whole, what

is expressed by propitiation cannot be equivalent to that which is meant by atonement. The *day* of atonement speaks, of course, of the time when it was typically made, but to understand what the term means we must learn what was comprised under it. . . .

In Lev. xvi. the service in the holiest had respect to the uncleannesses of the people, as well as to their transgressions in all their sins; whereas, on the scape-goat, transgressions and sins were confessed; but not a word is there said about their uncleannesses. This difference must be noted, for no argument can explain it away: and the reason for it must be sought out if we would get understanding on the subject. . . .

Granted that there would not have been uncleannesses had men not been sinners. Is there no need for us of purgation as well as of forgiveness? The holiness of God certainly, typically, demanded the former. Could we say now *only typically*? Something was needed analogous to that which, in type, was taught in Lev. xvi., as summed up in verse 30. And the question of uncleannesses was settled inside the sanctuary, for the altar of verse 18 is the golden altar. Both Testaments tell the same tale. Cleansing is needed as well as remission, and both are effected by the sacrifice of the Lord. . . .

The sin-bearing and the bearing divine judgment, both essential elements in atonement, were also both substitutionary in character, and can be distinguished by us because distinguished in the Word. In the ritual, the *live* goat bore away the sins into the wilderness, whilst the goat on whose head they were not put was killed, and part of it burnt upon the altar, on which also was consumed the burnt-offering. Here, then, those things are distinguished. The one goat told of sin-bearing, the other, with the burnt-offering likewise, of enduring divine judgment, since what was burnt on the altar was consumed by fire which came originally from heaven. . . .

Death breaks the permanency of a person's priesthood. That was the case with the Aaronic priests. They could not continue, by reason of death. But it is not the case with Him, who is Priest after the order of Melchisedec. He is Priest *for ever*: He could not therefore, it is plain, to be a Priest after that order, have entered on His Priesthood on this side of death, without His death breaking the continuity of it, and He ceasing thereby to be a Priest *for ever*.

Further, till He had died, He could have done nothing in His character of High Priest; for, till then, He was not perfected; or, to use other, and admissible language, He was not consecrated (Heb. viii. 28). Now, it was as High Priest He made propitiation for the sins of the people (ii. 17). That was, clearly, after death; and, where that was made, the Epistle to the Hebrews makes perfectly plain, as it calls special attention to the entrance of Aaron into the holiest on earth with the blood of bulls and of goats, as typical of the one entrance once for all of the Lord Jesus Christ into the holiest on high, the heavenly sanctuary, by His own blood (ix. 7-12). The blood of those sacrifices were brought into the sanctuary by the high priest for sin (xiii. 11). There was something which answered to that in the case of the Lord Jesus Christ, who entered in by His own blood. Aaron made propitiation in the holiest on earth; the Lord Jesus Christ in the holiest on high: and, it is worthy of remark, that, although sin-bearing is not unnoticed in the Hebrews (see ix. 28), yet marked, and

may we not say, especial attention is drawn to the truth of propitiation (ii. 17; ix. 7-12). These clearly are different, though both essential elements of atonement.

To summarize what has been said. I learn 1st, that the Lord Jesus Christ was *not* an High Priest when on earth, before death: 2nd, that therefore He could have *done nothing* as High Priest till He died: 3rd, that He made propitiation for our sins as High Priest in the *heavenly* sanctuary, having entered it by His own blood; and, therefore, necessarily *after* He had suffered death: and 4th that, as Heb. ix. 12 tells us, He found eternal *redemption*, when He had so entered once for all the holiest *on high*. And the redemption spoken of, redemption by blood, includes now, for us, *forgiveness* of sins (Eph. i. 7: Col. i. 14), and justification (Rom. ii. 24). . . .

Ever yours in Christ,

C. E. STUART.

AN OPEN LETTER OF F. W. GRANT TO C. E. STUART

Plainfield, N. J.

May 20, 1890.

My dear Brother in Christ,—

I have been "slow to speak," though not unexercised, as your different views have been raising serious questions among us, which are not yet ended. I can, therefore, I am sure, count upon your forbearance,—nay, in some sense your sympathy, while I show you the difficulties I have with your letter; or, which the letter leaves unsettled for me.

Taking it in your own way, what is the argument? There is no word for "atonement" in the New Testament, none for "propitiation" in the Old! Considering the immense importance of what is meant by these terms, is it not strange, indeed, if that should be true? Would it not seem as if such a statement should provoke inquiry, instead of settling it?

Follow it but a little further, and we come upon some things of which the reader of English only needs to be informed. The word for "mercy-seat" is, in Hebrew, a word derived from that which is translated "to atone"—*kapporeth*, from *kipper*. The Septuagint translating "to atone" as "to propitiate," calls the "mercy-seat" *hilasterion*, the "propitiatory." Are we to take account of what the Septuagint says? Well, the New Testament does: it uses for "mercy-seat" *the very word* which the Septuagint has employed before it,—*hilasterion*, "propitiatory;" or, to put it simply, what the Old Testament calls "the place of atonement," the New Testament calls "the place of propitiation." Does this say nothing as to the correctness of the Septuagint translation in this case?—nothing for the *equivalence* of "atonement" and "propitiation"?—nothing to assure us that there is no such chasm between the Old Testament and the New as would be inferred from the strange fact that there is no

term for "propitiation" in the Old Testament, none for "atonement" in the New? If the one be just the *equivalent* of the other, the chasm disappears.

Thus, dear brother, I answer now that your statement is only the semblance of a fact, not a real one; it is founded on a partial induction, not a complete one; and, fully stated, the argument is all the other way. The dictionary tells us that propitiation and atonement are the *same*. The *day* in which you tell us propitiation was alone made is presented to us in Scripture as "the day of *Atonement*." If propitiation is by blood in the New Testament, so is atonement by blood in the Old. Of the *burnt-offering* (Lev. i., where the blood never was *put on* the mercy-seat) J. N. D. says, "It was thus the grand, absolute, essential sacrifice, as to its effect connected with us, as *bloodshedding was presented* in it. Hence, though having the stamp of sin, being there in bloodshedding and *propitiation*, it was absolutely and wholly sweet-savor, wholly to God." (Synopsis, vol. i., p. 148, in some editions.)

Certainly you should be aware that this appropriation of the word (propitiation) to the sense in which exclusively *you* use it, is a *new* use, which must be fully justified before you are entitled to it.

The second page of your letter is to me equally unaccountable. *Where* have I objected to your "turning to Lev. xvi. for information as to what is comprised in the thought of making atonement?" My objection was to your saying that *only* there we could fully learn what is comprised in the thought of making it; and to your argument from the *verb* "to make atonement" being used there, and not the noun. Nor does the chapter *say* how many things were requisite for making atonement. And when you say that, atonement being a compound idea, "as a part cannot equal the whole, what is expressed by propitiation cannot be equivalent to that which is meant by atonement," this depends entirely upon whether propitiation is a "part." The chapter in question does not, and cannot, say, if, as you have told us, it *does not define* propitiation, or use the *word*. All depends here upon the establishment of that which you have *not* established. You can not be allowed the second step till you have securely taken the first.

Omitting, of course, such an exceptional provision for poverty, as where the meat-offering was allowed for sin (Lev. v.), the essentials of atonement must be indicated in whatever represented the atoning work of Christ. Even in the burnt-offering was the shadow of the sin-offering. *Every* sacrifice was substitutional; *every* one was propitia-

tory. As for the scape-goat, the dispensational character of the day of atonement does indeed, as you say, account for it, in the fact that *Israel's* sins are to be put away when Christ comes. But, for that very reason, *no* distinct element of Christ's work is typified by it; but, rather, the *effect* of Christ's work, done long before, as given in the other goat that had been offered with the bullock. The common way among us of late, and one that has led to much confusion, has been to consider as different *parts* of atonement what are but different *sides* or aspects of atonement; and thus to destroy the simplicity of what is as simple as it is ineffably glorious, and infinite in value.

You ask, "Had we no need of that which the scape-goat prefigured? Could we have shared in the benefits of atonement had not our sins been borne by the substitute?"

Of course we could not; but were not sins borne by the other goat? and do you not allow, yourself, that the work at the brazen altar was substitutional, and the blood of propitiation, the blood of the substitute? The truth is, according to your views, the scape-goat should be what it is not—a *distinct* "essential element" in atonement,—that is, in *making* it. Whereas it is, as I have said, of the *efficacy* of atonement that the scape-goat rather speaks. And just so propitiation was no more *exclusively* expressed by the blood carried into the holiest than substitution by the scape-goat. In either was *emphasized* one *aspect* of atonement, which was found more or less in *all* the types of it.

This needless and therefore unscriptural refinement is found again in your answer to my objection: "Why substitution *both* in sin-bearing and bearing divine judgment?" How do you answer me? "Well, Scripture tells us of a service at the brazen altar (v. 24), and of another in the court, which last the scape-goat figured (vv. 20-22)." And you proceed to admonish me that such a question should therefore rather be addressed to the Author of the Word. But do you not see that it is only the principle which *you* have assumed, and for which *you* have as yet given no evidence at all, that makes all this necessary? There is no two-fold substitution here, but only *one*; and the scape-goat does not speak of bearing sins as a *different* thing from bearing divine judgment for them, but that the sins borne *in* bearing divine judgment are borne *away* from those to whom they belonged! We have the *work* portrayed, and the *effect* of the work. Could the Lord have borne our sins except as bearing divine judgment for them? I am sure you will not say so. The following out a wrong principle of interpretation leads you into inconsistency with yourself.

But you refer me also to the New Testament.—

"Besides, in the New Testament the Spirit of God distinguishes them: witness 1 Pet. ii. 24, where that which the scape-goat typified is referred to, and 1 Pet. iii. 18, where suffering for us is the theme. Both these were substitutionary in character,—bearing for us, suffering for us, what we deserved to bear and to suffer."

Do you mean, then, to maintain that *bearing* sin is a *different* thing from *suffering* for it? and that these passages distinguish them? It is hard to believe that you can mean this, and hard to believe that you can mean anything else. Of the first passage, where "bearing" sin is spoken of, J. N. D. has said, in a paper upon the special text, that in the word so translated, "the general sense of 'undergoing the burden and pain of' is evident," and I think you will not dispute this. But how far, then, does "undergoing the burden and *pain* of our sins" differ from "*suffering* for" them?

Again, he says that this "bearing," "when used in connection with sacrifice, cannot be separated from actual offering up to God." But the *bearing our sins* on the tree, as here, is sacrificial, and it cannot be *separated* from actual offering up to God. Yet you say this refers to the scape-goat! Now, if there be one thing which does *not* distinctly characterize the scape-goat, it is just this offering up to God, while the work at the brazen altar is undeniably this very thing!

Certainly you have *not* made it plain why the first passage in Peter should be in this way distinguished from the second. If you will permit me once more to quote J. N. D., he says, "The English version is, 'Who His own self bare our sins in His own body on the tree.' A *simple person* would surely in reading Peter, refer to His *sufferings in death*. Thus in chapter iii. I read, 'For Christ also hath once suffered for sins, the just for the unjust.'" You cite the passages as plainly in contrast: J. N. D. uses the one to illustrate the other!

We have been accustomed to look at the sin-offering, for instance, as typifying the judgment of sin, in which—necessary though it was—God had no pleasure. It was *not* a "sweet savor." In contrast with this, the burnt-offering was the very highest type of the sweet-savor offerings, *all* going up to God in *testimony of His delight*. So it was *always burning* upon the altar which was distinctly "the altar of burnt-offering." The *negative* putting away of sin is accomplished in the sin-offering; positive *acceptance* is shown in the burnt-offering. The one declares the extent of the need; the other, that "Lo, I come," which *characterizes* and gives its *glory* to the work. Why, then, should it be

deemed so strange that I have said that "the burnt-offering actually typified all the *preciousness* of the work for God"?

You ask, "Why, then, was it the blood of the sin-offering *only* that sprinkled the mercy-seat?" Cannot your own heart say, It was because *the sin-offering alone which emphasized the full requirement of sin as met*, so that love was free to act toward men in righteousness? Nothing simpler, surely, than that! and yet none the less, as you know well, the sin-offering was not sweet-savor, and the burnt-offering was the intensification of it. And yet you ask, "Why, then, were any other sacrifices required at all?" Because God would in His goodness have us realize fully the work of Christ in its many-sidedness, and in *its full application* to all our need. The inherent sweetness of the work for God was typified by the burnt-offering.

"Substitution," you say, "is not propitiation." Admitted . . . It is by one standing in the place of others, under their righteous judgment, that the wrath of God against sin has been appeased for all who believe in Jesus. You distinguish thus: "As for the substitute, the Lord was the victim in *place of others*. (1 Pet. ii. 24; iii. 18; Heb. ix. 28.) Making propitiation, He was High-Priest, doing a work *for others*. (Heb. ii. 17.)" But is not the One who is the substitute in the *place of others* thus doing a work *for others*? To me, it would seem so. You cannot make "for" in *opposition* to "in place of." Nor is there anything incongruous in the old view, that Christ *on the cross* was the Priest who offered Himself as sacrifice. These distinctions seem, therefore, to have no real value.

I come now to the last point in connection with propitiation,—the question, "Can God be said to be propitiated or appeased?" Your statements as to this have given rise to exercise in the minds of many, believing that you denied propitiation to be *Godward*. Would it not have been well to have explained your meaning more particularly, and so have saved this? You believe, I am sure, that God's *nature* required propitiation. But why, then, the form of your statement, "God is *Love*. And the gift of His Son for sinners negatives such a thought"? Such a thought as *what*? That God needed to have His heart turned toward us? Certainly; but is that what was in the mind of those you are replying to? *You know it is not*; and I will not think that you meant even to tax them with it. Does it not, however, virtually do so?

To speak of God being appeased does not, however, necessarily mean any such change in God as you connect with

it. "God is a righteous judge; and God is angry with the wicked every day. If he turn not, He will whet His sword." (Ps. vii. 11, 12). Now you will not say with some that this wrath can be appeased apart from sacrifice. When the sword of *judgment* stopped at the threshing-floor of Ornan the Jebusite, it was sacrifice that averted the stroke. This was *appeasal*, was it not? Would you make a distinction between *God* being appeased, and His *wrath* being appeased? Is it not more a distinction than a difference?

Is, then, the word "to propitiate" a proper *equivalent* for the Old Testament word? The thing is certain that the Septuagint translates the one by the other; and, moreover, that the use of the New Testament word is *exactly similar* in Heb. ii. 17, where not "God," but "sins" is the object of the verb. We might settle it by translating "to expiate sins," and leave out the thought of propitiation altogether, some will think. But expiation itself does *not* leave out the thought. Indirectly perhaps, but still clearly, it imports God's *wrath upon sin*, and the changed *attitude* which results from its being put away. Still more directly does *hilaskomai*, "to propitiate," speak of this. The R. V. has well translated it, therefore, "to make propitiation for sins;" and this is virtually the double accusative, "to propitiate God for sins."

The use everywhere of the Old Testament and New Testament words accords with this. Wilson says of *kaphar*, "This word conveys the idea *both of the pacification of wrath and of the covering of transgression.*" Hence the "propitiatory" is the "mercy-seat," and hence the possibility of the very argument you have given us as to the publican's prayer that "*hilastheti*, be propitiated," is there "be merciful."

Pacification of wrath is in both words; so that if God be not the object, His wrath must be; and yet this is not expressed more than the other. But, put in this way, the difference has not interest enough in it to provoke discussion. As for the doctrine, you will find it everywhere in the Old Testament as in the New, that the atonement is the *appeasal*, the propitiation, from the sweet savor of Noah's burnt-offering onward, or back to Abel.

To your last remark here that "it needs to be shown that propitiation can be made *out* of the sanctuary,"—if propitiation mean the *appeasal* of divine wrath *by sacrifice*, then it is *abundantly proved* already. David's sacrifice that turned aside the sword of the angel was not there, nor Noah's, nor Abel's. On the other hand, if you can show that that which in these cases propitiated was *not* propitiation, and that this word is attached in Scripture *only* to *one* definite presentation, typical or otherwise, of the blood *in* the sanctuary, then, dear brother, the burden of

the proof, the justification of this new language, lies with you *only*, and with this of meeting seriously and fully what has been advanced against it.

As to priesthood, I cannot here take up that subject in detail, but will tell you briefly, first, the objections to your view, and then my own.

1. My first objection is that *your view* involves that *all* the work at the altar—the brazen altar—*was not* priestly work, nor, indeed, *any* work done outside the sanctuary.

2. That Christ was a high-priest *to* make propitiation; and yet your view involves that He was only that by virtue of *the work done*, and therefore *after* it was done and *accepted* too.

You would not say *accepted*, perhaps: but consider that IF the Lord's work were *not* accepted He must still be under the weight of the sins He bore; and that *after* death, and right up to the throne of God itself! What was the weight He bore? Was it not a changed attitude on God's part toward Him as 'made sin'? Could this, then, be lifted off except by the work being accepted? Impossible! Communion restored means, yea, *is* acceptance; and IF the acceptance of the work was not until He reached the throne of God in heaven, then *as* made sin He went into heaven, while forsaken of God He was saluted High-Priest (Heb. v. 10)—for not until He was that could He make propitiation!

3. My third objection is that it makes *propitiation* itself dependent upon a change of *locality*. The work is done on earth, but God can take no notice of it until presented in heaven! What a wholly different thought of God does this give from that which *Scripture* presents! *There*, the eyes of the Lord are in every place: the offerings are made before the Lord; in the cross, how thoroughly we are made conscious of this in the darkness with its mystery,—the change of utterance from 'My God' to 'Father,' as it passes away. How real is all this! Who could think of the God and Father of our Lord Jesus Christ waiting till this work were presented to Him in a certain *form* before He gave it recognition?

4. You object emphatically that if the Lord were a priest on earth, his death would interfere with it. He would not be a priest after the order of Melchisedec, which is 'after the power of an endless life.' Had the Lord, then, when in death (as you believe) He was made priest, any 'endless life' but that which He had carried with Him through death—untouched by it? Plainly, you cannot say so. Had your doctrine been that He was not High-Priest till resurrection, then the argument would have been consistent, though im-

possible on other accounts. In your way of putting it, it is a *hopeless self-contradiction*, to be seen at a glance. It is possible you have not seen it? The life necessary for His priesthood was either that which He *laid down* in death to take up in resurrection: or it was that which, in spite of death, He *never laid down* at all. If the former, then He had it not at the very time you say He was made priest: if the latter, He could as well have been priest *before* as *in* or after death. Any way, the argument is gone, and none can reinstate it.

5. But, "if He were on earth, He should not be a priest" is with you an all-sufficient proof that the Lord's priesthood could not have begun before His death at least. Have you not confounded a little, however, quite different statements? It is "if He were"—*now*—"on earth, He should not *be*"—not, as you seem to take it, "when He was on earth, He was not." Surely these are quite different things, and the one does not in the least imply the other.

Nor does the reason given by the apostle either, that "there are priests who offer gifts according to the law, who serve unto the example and shadow of heavenly things." As you say, "there are but two sanctuaries—the earthly and the heavenly: in the earthly, the Lord never did nor could have officiated: in the heavenly, He has and does." Who ever doubted that? *In the ministrations of the sanctuary* the Lord could be no priest on earth: and it is of this that the passage speaks,—of Christ with His sacrificial work completed and now in heaven, "a minister of the sanctuary, and of the true tabernacle." Of such an one in this connection it is very simply intelligible, without involving any question such as you suppose, that "if He were on earth, He would not be a priest."

Were the apostle occupied with the thought that has been introduced into it—that the Lord was no priest when He offered Himself to God upon the cross, where would be the meaning of the argument, "Seeing that there *are* priests that offer gifts according to the law"? Was the cross a "gift according to the law"? or could there be any thought of collision here? Surely not: but if it were a *question of the tabernacle*, and the earthly priest has *possession* of it, then the Lord has none *on earth*, but in heaven. It seems strange to me, dear brother, that you should not have seen so simple a solution of the whole matter.

We have to consider that the high-priest in Israel was "ordained to offer gifts and sacrifices." He was *the* priest, all the rest being assistants only, and on the great day of atonement nowhere appearing, the high-priest doing *all* the work. The work at the altar of burnt-offering was part of this, and was entirely priestly in its character: but what

does it figure? a work in heaven, or *upon earth*? The altar of burnt-offering surely speaks of a work *on earth* as plainly as the altar of incense does of one in heaven: does it not? I have always—I supposed with all others—referred it to the work of *the cross*, but the doctrine of an exclusively heavenly priesthood of the Lord must, to be consistent, deny this, and the high-priest should, according to it, do *no* work at all as such *outside* the sanctuary.

These considerations, to me, completely negative all your teaching here: and so clearly, that it would be mere insincerity to imply a doubt. I have not seen, in what I have read from you upon the subject, any attempt to show how such things are to be reconciled with *your view* at all. The mere quotation, "if he were on earth," etc., seems to be to you an all-sufficient argument, which one must be blind or uncandid not to admit at once. I therefore desire to call your attention to what surely claims an answer. My appeal, as yours, is to the word of God.

Nothing can shake the assurance or the proof that *Christ was a priest on earth* when He offered once for all His perfect sacrifice.

As to the effect of His death as bearing upon the continuity of His priesthood, that is cleared by the consideration that, to a *heavenly* priesthood such as the Lord's, death could not have the significance it would have to an earthly one. An *earthly* priest would be by it *removed out of the sphere of its exercise*, but not so a heavenly. And the interrupted life would in Christ only be manifested in death itself and His triumph over it. If it were not so, this would be as completely contradictory of your view as of any other: for if death would annul His priesthood, least of all could this *begin* in death. But before resurrection, I agree with you, it *must* have begun: for He was High-Priest to make propitiation, and resurrection confessedly demonstrates propitiation made. He was, then, Melchisedec priest all through, and in spite of death.

But when did this priesthood begin? I have elsewhere given my reason for believing that it began when He emerged from His private life, and the Spirit of God anointed Him at the baptism of John. You say anointing did not make the priest, but consecration—"perfecting." We all know that "*Christ*" means "*the Anointed*." The fifth of Hebrews distinguishes between the call and the saluting as priest after the perfecting was accomplished. All this suits well with His entering then into the sanctuary. His perfecting as priest may be fully allowed, without its resulting from

that that He was no priest till "perfected" as that. The argument from the word "perfecting"—the Scripture word—would be all the other way.

It only remains to say that if in all that I have said I have missed the courtesy which becomes us in all our dealings with one another—never more than when we are thus in the presence of the holy realities of God's Word—I ask your forgiveness. I certainly have no thought of impugning your perfect sincerity, and desire for the truth at whatever cost. May the Lord give us ability to hold each other fast in a love which shall be a "love in the truth, and for the truth's sake:" and believe me, my dear brother,

Affectionately yours in Christ, F. W. GRANT.

PROPTIATION

It may help souls in danger of being perplexed by words as unintelligent as they are confidently uttered, if it be clearly understood that the same Hebrew expression for "atonement" is used throughout Lev. xvi., and that this finds its counterpart in the Greek verb which the Revisers correctly render "make propitiation" in Heb. ii. 17, and its derivative substantive "propitiation" in 1 John ii. 2 and iv. 10.

It is a characteristic of the N. T. (New Testament) that there alone do we find "reconciliation" in the sense of divine grace. The Septuagint never uses *καταλλάσσειν* or *καταλλαγή* with any such force. Indeed the verb only occurs in Jer. xlviii. 39, the substantive in Is. ix. 5, the one meaning "changed" and the other exchange or "restitution": so remote is the application from its N. T. usage. We can easily understand that, as with other words, so Christ's presence and work of grace gave *κ.* an entirely new and blessed character. God was in Christ reconciling, not merely the Jews, but the world to Himself, not imputing their trespasses to them—the very thing the law must do. But the world, though made by Him, knew Him not: its wisdom was its darkness. The Jews more guiltily received Him not. In result both crucified Him. On that *cross* Him Who knew no sin God made sin for us. This is atonement; for no ignorance can be more pitiable than only looking for the bare word. God has graciously revealed the thing in all variety of forms, for which faith praises Him. On the cross the Savior was charged with sin and our sins, and *bore the judgment* of all unsparingly, that we might become God's righteousness in Him. Thus the reconciliation which unbelief and hatred refused is now made good; and God has not only reconciled to Himself us who believe, but given us

the ministry of reconciliation. Grace reigns through righteousness here also. What do we not owe Him?

Now the fact already stated as to Lev. xvi. proves the utter fallacy and sheer heterodoxy of *denying* that propitiation applies to *the blood of the cross*, and of limiting it to putting within the sanctuary. For in that chapter, which is the main ground of course of the N. T. references, call it atonement or propitiation, *one and the same term is used of all the work of that great day*. So we find it employed in general, ver. 6, as none can deny, without the least restriction to the sanctuary. It is striking that it is next expressly said of the scape-goat, Azazel (ver. 10), where such a limitation is manifestly absurd. Again in ver. 11 it occurs with presenting the bullock for sacrifice. Afterward it is said, as all agree, of the sanctuary in vers. 16, 17, whatever be judged of ver. 18. What is more, the same term is applied as elsewhere to the *burnt-offering* for the high-priest and for the people. In short the Holy Spirit applies the word for making atonement or propitiation to *all* the sacrifices of that day, and to each part *without no less than within* (vers. 30-33), so as completely, and without the least arguing, to demolish the human theory that restricts propitiation to the sanctuary alone, and thus excludes the work on the cross from that expression.

The N. T. speaks with no less largeness; and "to propitiate" or "propitiation" there means that God-glorifying work as a whole, not a part only. To limit it to an act in the heavenly sanctuary, to deny propitiation to Christ's work on the cross, is therefore flying in the face of the truth of scripture without the smallest warrant, and to the deep *dishonor* of that which gave its righteous efficacy to the blood before God, or to the dismissal of all sins into the land of forgetfulness.

If any one were to say that the Lord on the cross failed to make good the type of the blood put within the holiest, &c., such teaching on Lev. xvi. ought surely to be refused as unsound. To set forth the *efficacy* of Christ's blood in figure, Aaron had to bring in some of the atoning blood, as well as when he came *out* to lay the sins on the *scape-goat* for their total removal out of sight. But the substance of the atonement or propitiation was the *sacrifice* offered to God. The slaying of the victim, the carrying in of the blood, the dismissal of the confessed sins (to say nothing of the incense at an early point and of the *burnt offerings* at the close), were each and all aspects of the same *one* work. What is so painful and new to most of us (certainly to myself in general fairly informed) is the singling out the *in-*

termediate portion of this instructive ritual as *alone* propitiation or atonement, in the face of the scripture which itself so speaks of *all* the parts composing it. To me this is an irreverent anatomy of atonement, as dangerous to faith in His work as the severing of His Person in which other speculators have unholily indulged. All sound in the truth hold that the propitiation or atoning work of Christ is a whole, and "finished" here below as He Himself said. And a most serious slight of His infinite sacrifice I cannot but regard it to deny that to be propitiation wherein sin was judged and God for ever glorified as to it.

But the new doctrine goes farther, and by a mischievous putting together of Heb. ii. 17; viii. 4, and ix. 12, assumes that Christ went on high after death and before resurrection (of course therefore in *the disembodied state*) to effect propitiation; *and that this alone did it!* Nor His sacrifice on the cross instantly owned before God, as the rent veil testified on earth! Propitiation was not even begun then, whatever the Lord cried! The new doctrine boldly tells us that He in *the separate state* and *in heaven alone* made propitiation for our sins. Is this the truth of God? or a cheat of the enemy? He that rests in the simplicity of faith on the atoning sacrifice of Christ as prefigured in Lev. xvi. rejects the hypothesis of these separate stages of life and death, of earth and heaven. The true force of the types he sees in their *combined value*, as the inspired text carefully impresses on every soul subject to the word. The interpreting of the blood taken within, as *alone* propitiation, and never verified till after Christ died and was a *separate spirit* on high, not only shocks the spiritual sense but dislocates scripture, disparages the cross, and invents a strange unheard-of propitiation in lieu of that which God's elect have hitherto believed in. Familiar as perhaps one may say I am with what has been written on propitiation since the church began, it has not been my lot to hear a whisper of the kind till some four or five years ago, if memory fail not.

But what say the N. T. scriptures whence we are entitled to look for the fullest final light from God? Does Heb. ii. 17 give a hint of a work done *after* death to propitiate? We hear very simply of Christ "a merciful and faithful High Priest in things pertaining to God to make propitiation (or atonement) for the sins of the people": a clear reference to Lev. xvi. and as clearly fulfilled in that complete work in which He stood representatively *on earth* for the exceptional work of atonement, the basis of all that blots out sin, and glorifies God, before interceding for the saints in their temp-

tations and sufferings. But not the most distant hint of a *disembodied priesthood* before He was made perfect, saluted of God a High Priest after the order of Melchizedec, and for ever set down on the right hand of God.

Does 1 John ii. 2 or iv. 10 give cause for the scheme? The first text simply declares Christ the propitiation for our sins, and not for ours only but for the whole world. Thus the essential requirement, the foundation of all the rest based on it, is the death and blood-shedding of the victim; for apart from shedding of blood there is no remission. Now the truth *includes* what is meant by putting the blood before God, but it insists on *the sacrifice* as the absolutely necessary and most integral part of propitiation. This spurious novelty on the contrary as absolutely excludes it from being *itself* propitiation, which is conceived to be a special action by Christ's presence in heaven for a little while after His death. Just think of the boldness of trusting a bit of reasoning against the plain and large bearing of God's word in order to pick out, not Jehovah's lot nor the people's, nor yet the bullock, but a manifest *result* however interesting, instructive and momentous, and contending that this alone is propitiation! Certainly 1 John ii. is ominously silent on any such point.*

Still less does 1 John iv. 10 help the desired inference. It appears distinctly and decisively adverse. The love of God was manifested in our case, that God hath sent His only-begotten Son into the world that we might live through Him. Such was the first want of man morally dead, even life Godward; and this life is in His Son. But however precious and eternal, it is not all we want, for we were guilty and lost sinners. Therefore another proof and gift of His grace:—"Herein is love, not that we loved God but that He loved us, and sent His Son as propitiation for our sins." He *sent* Christ to be such. The heterodoxy to gain the least show requires His *going* to heaven after death, for the purpose. As far as it speaks, the intimation here is altogether in favor of the large, full, and sound view of propitiation, and against the notion of a retreat to heaven to effect it.

And scripture cannot be broken. Whatever added light may be from other texts (and I am dead against limiting our view to where the mere word literally occurs), no other can undo the certain and simple intimation to our faith that God sent His Son to be propitiation, instead of the dream that He *went back* to heaven after He died and be-

*I leave it to the reader to find out what there is in Rom. iii. 25 and Heb. ix. 5 to support the new theory.

fore He rose for any such purpose. We know that He was that very day of His death in Paradise and the converted robber too; but what scriptural link has this with making propitiation? If ever a time and place could be supposed to forbid such an association, Lev. xvi. 17 excludes it. The triumph of grace is seen in such companionship in Paradise. Whatever the importance of our Lord's passing through the separate state, *nowhere* does scripture connect it with effecting propitiation. And as for Heb. ix. 12, what can be stranger than to lower that grand entry *once for all* into the holy place, *having* obtained eternal redemption, to the imagined brief errand *to make* propitiation? To say that it is not ascension is the merest assumption.

I am not ignorant that some complain because I do not set out other views of the author, such as his faith in the Lord's sacrifice, bearing the curse and judgment, and dying for us. This seems to me wholly unreasonable. I did allow of much truth, and truth altogether inconsistent with his error. The statement that "expiation was made on earth, for Christ suffered on earth, died on earth" (Help, 63, 4), overthrows his system completely. For every scholar knows that expiation means at bottom the *same* thing as propitiation, and that any supposed difference is imaginary. In Greek and Hebrew it is the same word.

Nor ought it to be forgotten, by those who feel a difficulty of seeing how the *dismissed* live goat fills so weighty a place in the rites of atonement that, Aaron was expressly to take the "two he-goats for a sin-offering," and to set both before Jehovah at the door of the tent of meeting (Lev. xvi. 5, 7). Indeed it is added, as if to forestall any objection of this kind, that "the goat upon which the lot fell for Azazel shall be set alive before Jehovah, to make *atonement* over (or, with) him, to send him away as (or, for) Azazel into the wilderness" (10). The removal of our sins, though thus typified, as truly hung on our Lord's death on the cross as the *witness* to the efficacy of His blood in the sprinkling of the sanctuary. To deduce separate acts of *Christ*, at distinct times and different places, and even in another condition of His person, is foreign to christian truth.

What I affirm (in the face of all special pleading to minimize a mere fable, which *lowers* the cross by *denying* its propitiatory value, and draws the mind away to itself from the solid truth of God's word) is that all which is peculiar to Mr. C. E. S. on the most solemn of subjects is unquestionably false. Therefore I envy not the human feeling that essays to put forward other things that are true,

in order to weaken the just indignation which rejects and resents such an error. An outcry from any beguiled by the heterodoxy is natural. What can one think of an apology for it from any that reject it? With such human liberalism one cannot sympathize. God is light and God is love. To predicate of Christ as propitiation a false scheme which diverts from the *revealed truth* is to my conviction beyond measure grave, though I do not expect to convince all that may read this protest. To palliate it by a show of argument in order to justify fellowship with those in such error one can leave the Lord to judge.

When we are subject to the scriptural testimony to Christ and His work, there is no difficulty. If we take it up in a human way, there is nothing to save us from error one way or another. But it does seem marvellous that one imbued with N. T. truth should fail to see that what gives character to all the accessories of Lev. xvi. is the offering to God, the great *sin-offering* of Aaron, not more the centre of the book than of the entire Jewish system. No doubt, therein were many measures and many manners; but it formed, specially to the christian eye, a *unity* without parallel among these types. We may study with profit the distinction of the goats from each other, and of the bullock from both (5-11); so also the censer with its burning coals causing the cloud of incense to cover the mercy-seat, the *witness* of the personal acceptance of Christ when ever so tried by divine judgment (12, 13); again, the sprinkling of the blood, not only of the bullock but of the goat upon the mercy-seat and before it, and the *cleansing* and hallowing of the holy places and altar (16-19). We may weigh the *dismissal* of all the confessed iniquities on Azazel to a land of separation (20-22). We may consider the resumption of the ordinary garb of the high-priest instead of what marked the exceptional action in the previous verses, and the offering of the *burnt-offerings* as well as the fat of the sin-offering (23-25). But not even a pious Jew would have singled out one of these many parts as *exclusively* atonement or propitiation, whilst he would simply, unequivocally, have viewed the *sacrifice* as not only the grand basis but that which in the highest way gave an atoning character to *all* that followed.

That Aaron had to enter the sanctuary in order to put some of the atoning blood there according to the word of Jehovah is true. That Christ had to enter heaven before He rose to do something analogous is to beg the question altogether; just as it is to *overlook* the type of Aaron's coming out again for the transaction of the scape-goat. The force

of this last is *evaded* by making it solely prophetic of future dealings with Israel at Christ's appearing. For it figures what Christ did *atoningly*, as the ground of that mercy to guilty but repentant Israel by-and-by. It is the *removal*, rather than the forgiveness, of the iniquities confessed. The two goats are regarded together as a sin-offering. It is valid for every true penitent.

And when the christian looks at Christ *on the cross*, given in infinite love, yet withal abandoned of God, His God, drinking the cup His Father gave Him, suffering infinitely for sins, sin itself judged on His person,—*there* it is that both conscience and heart rest by faith according to the fullest revelation of the word. He believes without hesitation that all was made good *there* and then. He does not *limit* the work any more than the Person of our adorable Savior: it *immediately* penetrated heaven, and is the ground of a reconciled universe for eternity. He gladly interprets the shadow of the incense, and of the blood put in the holiest as the highest witness to Christ vindicating God for His own presence, but this solely because the essence of the propitiation was in the *sacrifice*. He does not admit for a moment *another* act in the Antitype for the necessarily separate and the subsequent stages of Aaron; and he points not only to the *scape-goat* as the manifest disproof of it, but to the burning of the fat of the *sin-offering* as well as the *burnt-offerings* as assuredly fulfilled in the one great sacrifice of Christ. All were parts of the atonement, as the chapter clearly shows, save to a reasoner bent on his own will and indifferent to the N. T. key which God graciously affords us in our weakness and ignorance.

It is this holy and beautiful and solemn *unity* which is infringed by the delusion lately broached of the blood in the sanctuary being *alone* propitiation; and this in the face of the express statement of the chapter itself which applies the same word, call it atonement or propitiation, to *the entire work* of the high-priest on that day. So arbitrary a restriction has the effect of *denying* the sacrifice itself, the ground of what follows, to be propitiation. And this not only does the greatest wrong to Christ's work on the cross but opens the door for the will-o'-the-wisp of a distinct action of Christ *in heaven* after death and before resurrection which alone claims to be propitiation.

It is by more than one said that in pointing out the unscriptural temerity of this false teaching I am attempting to fasten heterodoxy on its author. But this his own words fasten really on himself. Nor am I in truth unfair or one-

sided, as they are who set the true things the author says to *screen* the error from the abhorrence of all who glory in the cross of Christ. Nothing is easier than for a partisan, if he will, to give good *excuses* for a bad thing. It is the invariable way of human alliance faithless to Christ and the truth. I have briefly enough exposed a novel intrusion into a foundation of the faith, which is refuted by the scriptures alleged and would supplant the revealed propitiation by a fable. Nor has the author or any friend title to complain of its summary and decided exposure, after venturing in his "Recent Utterances" to attack the faith of all save his own small following, as if others denied propitiation or made it impossible.* For in this respect Mr. P. differs not substantially from all saints known to me. The aim of the enemy is plain. If the only propitiation be something that followed Christ's going to heaven after death, the *sacrifice* is robbed of that value which scripture gives it in the faith of all outside the Reading fraternity, and must sink into a subordinate place. Some who accept the dream may continue in a measure old habits of speech notwithstanding; better still some having real faith underneath their new creed may retain honor for the cross of Christ. But inevitably where souls are formed only on this notion, they must eventually sink to the level of the *heterodoxy* that Christ's sacrifice is *not* the essence of the propitiation, which last is a mysterious

*Neither the author nor his apologists have a just plea against hard measure from others in presence of such words as these, still uncanceled—the first hint of the dogma that came before me (in 1886, I believe):—"Now as propitiation by blood could only be made in the holiest and the Lord never entered that on earth, for He was not a priest on earth, where and when has propitiation been made by Him? The answer is simple—in heaven and after death. Mr. Pinkerton affirms all was done in this world, not in heaven [and in this I should have thought all saints concurred unhesitatingly]. If so, *propitiation by blood the Lord has not made, nor can He make it. The doctrine we are asked to accept* [and I never to my knowledge heard other from an orthodox believer of any age, land, or confession] *sweeps away all hope of salvation*, for atonement is not complete without propitiation, and this Mr. Pinkerton really denies that the Lord could and did effect [a monstrous conclusion and simply from his own delusion]. His doctrine is in flat opposition to the word of God" (Recent Utterances by C. E. S., p. 42). Either people do not believe such language reprehensible, and then what can one think? or, if they do, they are bound to have the courage of their convictions, and to act as they speak. If the saints at large, who differ as to this from Mr. S. wholly, and not from Mr. P., "sweep away all hope of salvation," and deny true propitiation, are they not in deadly error? or are they condoned by the author, as so ignorant of the truth that their error is a small matter, and quite unworthy of raising a question of fellowship or discipline?

and subsequent sprinkling of His blood by Himself in heaven after His death and before His resurrection. To state the view is its truest and strongest condemnation to all single-eyed believers. And any effort to fritter away its seriousness by putting forward other things the author states is, in my judgment, not of God. Error is apt to be inconsistent.

It is a fact that the N. T. does not expressly *say* that God was propitiated, but speaks of Christ expiating our sins, of His being a propitiation for them and sent for this purpose by God. Admiring the wisdom that avoids language which heathen, ignorant of divine love and holiness, might from their old habits seriously misunderstand, I believe it quite another thing to *deny* that God needed propitiation. For herein the offended majesty and violated will and outraged nature of God were vindicated. It is therefore profoundly erroneous to confound it with reconciling love. The gift of the Son in God's love in no way negatives the necessity of Christ's blood as a propitiation: it is unbelief to array them in opposition. Therefore one hails these words of C. E. S. in Dec., 1888 (only just seen), "God requires propitiation to be made, because men have sinned, that He may in righteousness be propitious to them," even though the N. T. may not so express itself. But they seem quite inconsistent with, and surely corrective of, the expressions reprobated in "Help and Instruction," which shocked souls by setting the letter against the spirit of all scripture. For the essence of propitiation is Godward, on man's behalf indeed, but in the unsparing judgment of his evil, the ground of divine righteousness as we see so plainly declared in Rom. iii. 25 and elsewhere. Nowhere was it said, thought or implied, that the author believed not in Christ's sufferings on the cross. But *this* doctrine was judged, whatever else was right, to be ruinously wrong: first, in eliminating propitiation from the *sin-offerings* of atonement to *confine* it to the blood carried and sprinkled *within* the sanctuary; secondly and worse, in insisting that Christ only made this type good, and Heb. ii. 17 true, by going into *heaven* after death and before resurrection, to make propitiation for our sins. . . .

W. K.

CHAPTER VIII

THE STUART SECTION

THE SCOTT CLEAVAGE
(1905)

The following extract from a letter by one of themselves shows how the C. E. Stuart "party" became involved in another party strife, twenty years later, in 1905, two years after Mr. Stuart's death. How true is the statement, "But there must be also heresies among you, that they which are approved may be made manifest among you." 1 Cor. xi. 19.

"Woe unto the world because of offenses! For it must needs be that offenses come: but woe to that man by whom the offense cometh!" Matt. xviii. 7.

EXTRACT FROM A LETTER (1905)

Just a short epitome as to Mr. Walter Scott, of Hamilton, Scotland, which will be another illustration of how things are today. Walter Scott did break bread on an occasion in July last (1905), in a village called Enmore, England, *with a few ignorant, but honest saints of God*, such as we, according to Jude 22, could have broken bread with at any of our meetings.

The meeting at *Enmore* is a Christian assembly. I have the written testimony of a leading brother there, distinctly disallowing and disavowing that they are "Open Brethren;" or, that they are "The Brethren" of any sort whatsoever. They say they are CHRISTIANS, and are right glad of the name too. They require personal proof of soundness before receiving a brother coming from an Exclusive meeting, or, from either Bethesda, or any other meeting; so that, evidently, they are not in particular church association with Bethesda, or Open Brethren. Walter Scott spent a Lord's Day with these Christians as such.

The meeting at *Bedminster*, Bristol, England, from which many have dissociated themselves in consequence of her course, states that Enmore is "in full fellowship with Bethesda and Open Brethren." This, however, *the Enmore meeting disallows*. Notwithstanding this, Bedminster sets

to work to prosecute (perhaps persecute would be a better word) Walter Scott for his act, which they magnify into, and call it "a wrong done to the Lord;" and that "he has *linked us up with evil*," to wit, the *Letter of the Ten*; and ask W. S. to seek a place of repentance, and make confession, etc. Bedminster alone, unable to get the concurrent action of Hampton Road and Grosvenor Road, writes to W. S.; and, afterwards to Weston-Super-Mare.

Mr. Walter Scott gives, in writing, an ample explanation to Weston, which Weston deemed sufficient; and writes to Bedminster its final conclusion, as follows: "With this explanation we are satisfied; and, in the absence of any evidence otherwise, even in your correspondence, we have, as an assembly, arrived at the conclusion that, as brethren, grace and love must prevail where it is possible; and that we cannot conceive how any injury has been visited upon the church of God in the way of contact with evil, or evil association thereby." Bedminster refuses this, and now seems bent on *seceding* from our fellowship, and thus initiating another division.

Bedminster's case against Mr. Walter Scott and Weston-Super-Mare is based upon two things, either of which failing, the whole thing breaks down. First, their own *exparte* construction of the clause in the *Letter of the Ten*, which Bedminster alleges to be a *denial* in principle and practice that *association with evil defiles*. And secondly, that the meeting at Enmore is "in full fellowship with Bethesda and the Open Brethren," where they allege *this principle* is recognized. As to the first point, a careful and unbiased perusal of this present letter will show that their construction of the clause is challenged and cannot be accepted in the arbitrary way they contend for. And, as to the second point, the testimony of Enmore itself, that they do not allow that they are "Open Brethren," or "The Brethren" of any sort whatsoever; or recognize any link of union between them and other meetings in an ecclesiastical way, completely annuls this point also. The plaintiff (Bedminster) must be nonsuited, and the defendant (W. S.) discharged. (The meeting at Bedminster, Bristol, England, along with four or more other meetings, went with *the Hamilton faction*, twenty-seven years later, in 1932.)

CHAPTER VIII

THE STUART SECTION

THE BRIGHOUSE CLEAVAGE

(1909)

The cause of the Brighouse Cleavage was partly an ecclesiastical question, and partly, to a lesser extent, a doctrinal question.

In the previous chapter, in connection with the West Philadelphia Cleavage, we mentioned that in 1909 some Stuart brethren agreed at the Brighouse, England, conference that the door should be opened to the Glanton brethren, to have intercommunion with them. (The Glanton Cleavage had taken place one year previously, in 1908. The Tunbridge Wells Divergence took place in this same year, 1909. See "A Circle Chart of the Brethren," on page 404).

Later, in the carrying out of this resolution or proposal, difficulties were encountered, and a minority of the Stuart brethren withdrew, because they would not tolerate intercommunion with the Glanton brethren on the principle of amalgamation, but only on the principle of absorption. That is, they required that the Glanton brethren forsake their own ecclesiastical ground or position, and come over to and accept the ecclesiastical position of the Stuarts as being the only right one. This, the Glantons refused to do. The question of whether the Glantons had sufficiently cleared themselves of Ravenism, was not an important factor with many of those who withdrew.

While most of the Stuarts in England went with the Glantons, most of them in New Zealand refused to do so, with the result that they became separated, and the latter are now known as the New Zealand-Stuart faction. The following is an extract from a small tract by H. P., who refused Glanton; dated Sept., 1919, entitled:

THE GLANTON MOVEMENT

The first meeting I attended was at *Bedminster, Bristol*, England, in 1909. Two Glanton brethren were present, and owned the (Stuart) division of 1885 to be unnecessary, but refused to own it to be unrighteous. At *Brighouse* two days were taken up with the question of "life" as taught by F. W.

Grant. It left me thankful for the teaching of F. W. G. as showing *one source** of *life* for saints in *all dispensations*. Also for C. E. Stuart's *one source** and *one measure* of *justification* for saints in *all ages*. One day was devoted to discuss the teaching of C. E. S. To my surprise "*Standing and Condition*" was not talked about, although that was the professed cause of the division of 1885. Why was that? Was it because F. E. Raven taught at Quemerford meeting (in 1888) the same as C. E. S. on 2 Cor. v. 21? (He taught that it is future.) Condemned and rejected of C. E. S., but received and commended of F. E. R. Not one word of regret on that matter did I hear. Brethren, can that be right? C. E. S.'s tract on "*Propitiation*" was talked of. . . .

Now a movement is developing wherein *O. B. principles* (independent assemblies and open reception) are borrowed and acted upon, and souls received at some meetings to be rejected of others, thus increasing the confusion. And where is the honesty of condemning *O. B.* and yet *acting* upon their principles? Several years ago we resisted Walter Scott in his plea for occasional fellowship (with the *O. B.*), now that is also freely acted upon. . . . And now is it not a fact that on the one hand we are face to face with a movement for *Laodicean looseness*, and on the other hand with a rigid *ecclesiastical bondage*—as cold as ice and well nigh as barren. What is the remedy? Should not "*unto Him without the camp, bearing His reproach*" correct both tendencies? To get low enough as to ourselves, and warm-hearted enough towards Him, would, I trust, make us fit for testimony and service.

H. P.

*It never was any question of the "*source*," but these two venturesome and mistaken men were fanatical dispensational levelers, and they mixed law and grace, Judaism and Christianity, together. (Ed.)

CHAPTER VIII

THE STUART SECTION

THE HAMILTON CLEAVAGE
(1932)

In the Glanton meeting in Kilkeel, Co. Down, No. Ireland, where Mr. James Boyd (then aged 78) visited and ministered in September, 1928, his false teaching that Christ had *no human spirit* was refuted and opposed by a number of brethren, including Mr. Sydney B. Matier, and in the same month they separated from Mr. Boyd and those with him. They did not then know which of the several companies of brethren, if any, the Lord would have them to unite in fellowship with; but after a few weeks, believing that the Lord would have them to break bread together, they did so, in dependence upon Him to in His own time show them His will as to their association with other meetings.

In the same year "A Letter from Kilkeel, Nov. 15, 1928," containing permission for its circulation, from Mr. S. B. Matier to Mr. A. J. Pollock, concerning Mr. Boyd's doctrine, was printed and circulated by Mr. Chas. A. W. Herrmann, 468 Broome St., New York, N. Y., who himself had separated from the main body of the Grant communion because of their link with Glanton and with J. Boyd, because Mr. Boyd denied the human nature of Christ.

Then Mr. Matier, having made request on March 4, 1929 to a "Stuart" brother (who was among those who had refused to unite with the Glantons in "The Brighthouse Cleavage" in 1909) in *England* for certain pamphlets; this led to a correspondence between him and Mr. Wm. Merrick of *Weston-Super-Mare, England*, which in turn led to a visit of Mr. H. A. Livingstone, a laboring brother in the Stuart communion in New Zealand, to Kilkeel, in July, 1931; which visit was not prearranged, as was said by some, for Mr. Livingstone had never heard of Kilkeel until his arrival in *England*, May 6, 1931.

On Aug. 19, 1931, these saints at Kilkeel, as individuals, sent out a circular which was signed by all of them, and which said, in part:

"In July last we were visited by our brethren, Mr. and Mrs. H. A. Livingstone of New Zealand, and we believe they were led

of the Lord to come here. Through their visit we have come to know something of what was at stake at Reading in 1884, and we are convinced that the position taken by the so-called 'Stuart' brethren at that time was the righteous and scriptural one. As individuals we are all clear as to this, and our desire is that we should be in full fellowship with our (Stuart) brethren in England, Scotland and New Zealand."

A brother named Mr. Robert Hanna, who formerly lived in N. Z., but was now living in Kilkeel, wrote and signed a letter together with Mr. H. A. Livingstone, in which they said: "We are convinced that it would not be of the Lord to deny them (at Kilkeel) fellowship any longer. We have communicated with all our brethren in Great Britain; and are sure that our brethren in N. Z., would be wholly with us in this matter," and they either attached this letter to or sent it out along with, the above Kilkeel circular.

Then a division followed, caused by Mr. W. Blatchley, of London, and some *individuals* in the meeting at *Hamilton, Scotland*, and others through their "advice," refusing to recognize Kilkeel *unless they first ceased to break bread*; after which they would be examined to see how deep their repentance was, and whether they were free from F. E. Raven's teachings. This was in spite of the fact that they had separated from Glanton on account of the teachings of James Boyd. It is well known that up to at least Nov. 20, 1931, the meeting at Hamilton, Scotland, was the only assembly that made this condition, as an assembly.* Others said it was unprecedented, citing Foxton, Arapito and Westport, N. Z., as examples.

In June, 1931, Mr. W. Blatchley, of 27 Lancefield St., London, W. 10, sent a letter to Mr. Alex McBeth, of Hamilton, Lancashire, Scotland; and requested him to send copies of same to brethren in Edinburgh, Glasgow and Montrose, which he did; and on Aug. 19, 1931 Mr. Blatchley wrote to Mr. W. W. Ferguson, Edinburgh, "It is I who suggest that Kilkeel brethren should cease breaking bread," and on Nov. 20, 1931 he wrote in a letter to a sister in fellowship, "My suggestion that *Kilkeel should cease breaking bread* was not accepted—had it been, at least an initial stage would

*The Hamilton faction says that there is no such thing as putting companies right, or of receiving companies, and, like the Abbott's Hill faction in the position which they assumed on Jan. 1, Feb. 5, Mar. 1 and Sept. 28, 1880, they appear to have imagined that they were in the succession, and they sought to continue so, in order to save the ark, and to preserve the continuity of the table. Only, in the Divergence of the year 1881, it was not a question of Guildford Hall ceasing to break bread (i.e., the Lord's supper), but of Abbott's Hill themselves ceasing to do so, to effect a reunion.

have been reached and possibly a godly adjustment of relations established ere this. But we must seek grace to be patient. (Col. i. 9-11.)"

Mr. W. Blatchley wrote letters also to Mr. H. A. Livingstone on July 23, Aug. 25 and Sept. 7, 1931, along the same line, closing the last with, "As 'he that doeth truth cometh to the light,' I am quite agreeable to have my correspondence to you submitted to the gathered saints along with your printed circular."

Mr. Alex McBeth also, as authorized by the Hamilton meeting to do so on their behalf, wrote to Mr. H. A. Livingstone on July 30 and Sept. 1 and 23, 1931; and he wrote also to Mr. S. B. Matier on Sept. 1, 1931, stating in each of these four letters, either directly or by implication, that the saints at Kilkeel must *cease to break bread* before they would enter into any negotiations with them, or consider their case.

These communications from W. B. and A. McB. to H. A. L. and S. B. M. were promptly and graciously replied to; and in the replies the false and sectarian test of communion which they proposed and insisted upon, namely, that for all of those desiring fellowship their *ceasing to break bread would be the preliminary requirement*, first step or middle step, which they vaguely supposed might lead to "an initial stage" "and possibly a godly adjustment of relations," was flatly refused as being, in this case, unscriptural legality and empty formalism, and was regarded as "an attempt of the enemy to destroy the liberty of the Spirit, and the authority of Christ," "and if acceded to would put us off the true ground of gathering." In these replies they did not consider that the Kilkeel brethren were in independency, but rather that they were in isolation; and they leave this position, not by ceasing to break bread, but by breaking bread with those that call on the Lord out of a pure heart. Many responsible brethren of various assemblies wrote to or visited Mr. W. Blatchley to urge upon him that he was causing dissension amongst his brethren by his action, but without result; and by the middle of December, brethren at *Weston* and in *the south of England* had become convinced that the time had come to bring the matter to a conclusion.

Mr. H. A. Livingstone wrote, on Sept. 11, 1931:

"It has been stated by some that our ecclesiastical position is an 'impossible' one; and I believe the Lord is using the present case to lead us through deep exercise of soul to define what that position is."

On Dec. 22, 1931, the assembly at Christchurch, N. Z., sent out a notice to the other assemblies in N. Z., saying that if no objection was raised by Jan. 8, 1932, it would be taken as signifying that all accepted Kilkeel.

After further waiting, with no progress being made in the matter, in the British Isles, on Jan. 22, 1932, the gatherings at Warminster; Andover; Weston-Super-Mare; Oakland Common, Bristol; Staplehill, Bristol; Sherborne St. John; Pamber; Basingstoke; Newman; Winstone; Woodmancote, and Weedon, wrote a joint letter, duly signed by representatives of all of the twelve gatherings, to the gathering at Hamilton, the second and last paragraph of which read:

"It is our firm conviction that these dear saints should not be kept waiting any longer. For this reason, seeing that we have already received them, certain brothers from amongst us, will D. V. cross to Kilkeel shortly to confirm our love toward them and to break bread together with them. It is our earnest desire that you have fellowship with us in this."

February 3, 1932, the gathering at Hamilton, Scotland, wrote a reply, in which they said, among other things: "We believe we were, and still are, through grace, gathered on scriptural principles; hence Kilkeel are on ground we cannot own; they are 'Independents.'"

This reply of Hamilton consummated this needless division, and seventeen assemblies accepted Kilkeel, five did not accept it, and three others were divided.

Had they been informed about the Tunbridge Wells Divergence in England, twenty-two years previously, it should have been a helpful and valuable lesson and warning to the Hamilton assembly in 1932, for, like Tunbridge Wells in 1909, they loved ecclesiastical assumption, resulting likewise in their break-up. They claimed that Hamilton was "the nearest assembly geographically" to Kilkeel, "thus definitely localizing reception at Hamilton;" and mistakenly assumed that they were "the administrative assembly," and that all others should have "bowed to them as having Divine authority," and that "other (12) assemblies ignoring the truth that 'there is one Body,' acted in pure independence, taking the matter out of the hands of the assembly having Divine authority to deal with it." They claimed that "the proper persons to commend for fellowship are two or more from the administrative assembly who have been deputed to investigate," and wrongly stated that "no assembly other than Hamilton could accredit either of them" (i.e., H. A. L. or Robert Hanna). They pretended that "a number of assemblies (12) refused to allow an administrative assembly (Hamilton) to act in the name of the Lord and with His

power," and said that "those assemblies either actively or passively endorsing that independent action (of the 12) are linked with Independency."

Feb. 7, 1932, Mr. W. Merrick and Mr. R. Barratt went to Kilkeel, and with Mr. H. A. Livingstone (who had been staying there for about six months, though not breaking bread with them, having said on Oct. 3, 1931, "that he could not leave them; as that would be denying them fellowship"), broke bread with the Kilkeel company.

The pamphlet, entitled, "A Statement of Events, etc.," p. 31, under date of Jan. 22, 1932, said: "five months ago (i.e., on Aug. 22, 1931) twelve assemblies had extended the right hand of fellowship to our beloved brethren in Kilkeel." And the same pamphlet, p. 39, said that the action taken "was necessary both as for the present issue and as a precedent for the future."

During the following year (1933), Grant Group No. 3 accepted and became identified with Kilkeel. But difference of judgment over the reception of Kilkeel arose among the Stuart brethren in New Zealand, a minority there refusing Kilkeel, which resulted in another division there. Then, two years later, in 1935, following a visit of Mr. Carl Armerding from America to New Zealand, Grant Group 3 united with those who accepted Kilkeel there, so now the united Weston-Kilkeel; Grant-Kilkeel, and N. Z.-Kilkeel Groups, all together called "The Kilkeel Group," numbers about 35 assemblies. It is now reported that some of these assemblies may repudiate what they call "The American Alliance," but this remains to be seen. The Glanton brethren in N. Z. had made enquiries and were seeking reunion with the Hamilton branch of the Stuart brethren there; so the latter reprinted and issued from their Tract Depot at Christchurch, N. Z., the 72 page book, entitled, "The Reading Question, a History and a Review," by Chas. Bloomfield; to win them over to their ecclesiastical position, and the ground that they have the exclusive possession of the Lord's table; but, as at Brighouse, England, in 1909, no Glanton brethren would accept this assumption, and their efforts came to naught.

At a Stuart meeting at Oddfellows Hall, Harrow Road, London, on Saturday, Feb. 6, 1932, Mr. W. Blatchley said that the meeting as such could not recognize Kilkeel, and he took the position that he spoke for the meeting, although he could not name one individual for whom he spoke other than himself. Finally it was proposed that Hamilton should be written to, to find out what they intended to do. On Friday, Feb. 19 the reply came to hand and it was to the effect that they had withdrawn from fellowship. The re-

sult was that Mr. Blatchley formally withdrew from fellowship and also his sister. None other at Oddfellows Hall supported him in this. A paper giving an account of this, ends with the words, "... and hence, sorrow upon sorrow, Satan has got an advantage of us."

Those who refuse Kilkeel are few in number, and they are sadly warped by an extreme ecclesiasticism; rashly claiming that they (the Hamilton communion) alone are and always have been right on all ecclesiastical questions; and that they alone have the Lord's table; and all others desiring to be right as they are and to have fellowship with them must first recognize the "Stuart" company and own themselves to have been wrong in the past, and come and submit themselves to them by *ceasing* to remember the Lord in His death by the breaking of bread though it be only once and then seek their permission to break bread with them. Thus they claim ecclesiastical succession; introduce a new and unscriptural test of communion; and hold the principle of and will consent only to the absorption of other assemblies by their own.

As we close the account of the Stuart Section, we will state that the reason why the cleavages of this section are not mentioned in the table of contents is that their numbers have so dwindled, and so many of their meetings have gone over *en masse* to other sections, that the few who are left probably command less interest or notice than any other section of the brethren.

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CHAPTER IX

THE RAVEN DIVERGENCE

(1890)

Ravenism

or

The Changed Formula

The late Mr. G. V. Wigram has written:—

“To the poor of the flock, I beseech to notice, that *Heresy* has a great deal more to do with the spirit in which things are held, and taken up, and propagated, than with the thing itself . . . every Christian can watch the spirit . . . does it keep truth in its place and proportion? Is conscience, and not only intellect, drawn into action?”

In his paper entitled “A few remarks on recent doctrines” (C. A. Hammond), the late Mr. F. G. Burkitt rightly observes that one thing that characterized those who came out from system years ago was, that they strongly maintained the truth of the present possession of eternal life by all believers; and, another thing was, that they had jealous care against any doctrine which, in any way depreciated the Person and Work of Christ; but that, *now, alas! all this is changed.*

When novelties were being introduced among Christians in early days, the Apostle John drew their attention to “*what was from the beginning*” (1 John i. 1). This reminder is sorely needed in these days.

Soon after the divergencies referred to in the three preceding chapters, fresh trouble arose amongst God’s “gathered” saints, in consequence of the promulgation of a new system of doctrine which found its origin in certain “ideas” of the late Mr. F. E. Raven, supported, unfortunately, by our aged brother Mr. J. B. Stoney, which subverted most of the truth hitherto held by, not only the Brethren, but by all enlightened and orthodox Christians. (See “A Chart of the Seven Sections of the Brethren,” on page 734.)

The teaching was “admittedly new,” and revolved, at first, mainly around the theme of eternal life for the believer, and then it affected the Person of Christ, and the mani-

festation in Him of Eternal life in this world. Other strange doctrines soon followed these.

While the most serious subject of "The Changed Formula" comes later in this chapter, it might be well to mention now, at the beginning, that the ancient orthodox belief is that "Christ is God and man in His Person," or, "God and Man one Christ;" but the Raven heresy introduced "The Changed Formula," that, "In Person He is God, in condition He is man."

The Bournemouth meeting, an influential one at the time, in coming to their decision concerning the teaching in question, intelligently and clearly stated it thus:

"That this assembly judges that an inquiry has been raised (for which there is no scripture warrant) as to what was, or, what was not the Eternal Life in the Person of the Lord Jesus Christ; and also, as to what was or what was not, the expression of eternal life in His Person.

"That this assembly judges that this inquiry is evil, and the doctrines and statements resulting from it are deeply dishonoring to the Blessed Lord."

In a paper dated 28th November, 1890, Mr. Raven owned to "defective statements," made "*on the road to light*," but he did not appear to have then said what those "defective statements" were, nor when they ceased. He referred to his new ideas becoming "*gradually clear*," and seemed to feel that no one, among all the many good and well-taught brethren with whom he was acquainted, could tell him what Eternal life is! *He said so.*

Now, as to this new "*light*" that was supposed to be dawning in Mr. Raven's mind, Mr. B. F. Pinkerton (for long an honored and devoted servant of the Lord in Egypt) said, in a letter we were privileged to read at the time,—"*It will be observed that Mr. Raven writes evasively*" (this was characteristic of him in the beginning of the trouble): and, "*I also saw*" (continued Mr. Pinkerton) "*about this time a large correspondence that had taken place between some leading brothers on the subject; and, from this also, it appeared that there was really a new doctrine in question . . . again, up to the date last referred to, I never had heard anyone . . . deny that it was a new doctrine. It was admittedly, if not boastfully new.*"

The first intimation the writer hereof had of the threatened trouble was during a quiet walk after a prayer meeting with a brother "beloved in the Lord," who told him that certain incidents at a recent Conference at Witney, near Oxford, England (18th, 19th, 20th April, 1888), had led up to its being elicited from Mr. Raven that he did not know

if he had eternal life, though he might have "touched" it. It seems that Mr. Christopher McAdam, the aged brother whose name appears in Mr. W. Trotter's "Whole case of Plymouth and Bethesda" (Morrish, London), was, more or less, Mr. Raven's questioner.

In a letter dated *21st November, 1890*, Mr. Raven referred to the said conference in this way:

"At the time of the Witney meetings (1888) I was a learner rather than a teacher (!), though I cannot say there were many from whom I got help (!). It was becoming clear to me that the term 'eternal life' meant for us a wholly new order of relationship, object, knowledge, and blessing, etc., as well as a new being suited to it outside this scene of sight and sense." "Another brother asked me, 'have *you* eternal life?' I did not know how to answer it exactly, because he simply meant resting on a statement of Scripture." (Is it wrong to rest on a statement of Scripture? Ed.).

It will readily be seen from the above that Mr. Pinkerton and others were right in the conclusion, that what was in question was "*really a new doctrine*," or, as Mr. Wm. Kelly spoke of it, a "new development."

Before proceeding to give some details as to the course of events leading up to the deplorable secession of Mr. Raven and his adherents, we would repeat the salutary word of exhortation left us by the late Mr. G. V. Wigram:—"To the poor of the flock, I beseech to notice, that *Heresy* has a great deal more to do with the spirit in which things are held, and taken up, and propagated, than with the thing itself . . . every Christian can watch the spirit . . . ; does it keep truth in its place and proportion? Is conscience, and not only intellect, drawn into action?"

*Mr. F. E. Raven is Remonstrated With
April, May, June, 1888*

The assertion having been constantly made that adequate efforts had not been employed to get Mr. Raven to see the gravity of his teaching; and that he had not been dealt with in a proper way; we may notice especially, as an example of this assertion, some statements put forth in a letter to certain German brethren by H. C. Anstey. The letter complains as follows:

"The accused (i.e. Mr. Raven) has never been visited (according to Matt. xviii. 15-17) by one or more of his accusers, to prove to him that 'leaven' was there, and to awaken his conscience as to it."

In answer to this, the following *FACTS* may be mentioned: Early in 1888 at a reading meeting at Mr. J. Binney's, *nearly 80 brothers* being present, Mr. Raven taught

that 2 Cor. v. 21 was "future" and "purpose." This was *contested by Mr. Whybrow*, who insisted that it is "present," though the display in glory will be "future." Mr. Raven held to his view. J. B. S. was present when this Protest was made.

The matter was mentioned shortly after, at 145 Cheapside, London. *Afterwards, Dr. Cotton met Mr. Raven by appointment* at Mr. Henderson's, and questioned him on the subject in the presence of *some 25 persons*. Mr. Raven, in reply, would not say that the believer was become now the Righteousness of God, save as, in any measure, he had become so morally, maintaining, as against Dr. Cotton, that the words "in Christ" was not the point in 2 Cor. v. 21, but "our becoming,"—"that we might become."

The *Witney Conference* was held on the 18th, 19th, 20th of April, 1888, and the anxiety caused by what was taught on that occasion, led, in the following May and June, to the important following *correspondence* between Mr. W. Bradstock and Mr. Raven.

Greenwich, England, 1st May, 1888.

My dear Brother:

I had rather have explained things to you by word of mouth, than in writing, but will endeavor to comply with your wish.

I hold nothing extraordinary, nor that any blessing given to us of Christ is a matter of attainment; but, I am opposed to the taking up of things in such a way as practically to exclude faith and hope;—two of the essential elements of Christian life.

The point as to Divine righteousness is, as to the force of 2 Cor. v. 21. It is, as I understand it, the text of the ministry of reconciliation. It gives us the Divine intent in Christ being made sin for us.

Divine righteousness is to be displayed in us in Christ. We are to have a perfect state, in a heavenly standing. God has secured this for us, in Christ in glory, and the moment He appears it will be ABSOLUTELY true in us. So long as we have the flesh and sin, I could not say that it is absolutely made good in us, but it is made good in us morally as we walk in faith in the power of the Spirit. Hence it is not a question of attainment, but of walking in the power of the Spirit, in faith and hope. Paul looked to be found having God's righteousness.

In regard to *eternal life*, it seems to me that it is a kind of *technical expression* indicating an order and *state of blessing* purposed and prepared of God for men. With Paul, it is viewed as a reward, or end, or hope, though the believer,

being called to it, is to grasp it while on the road to it. With John it is present and moral (not in display), *formed* for us by the incarnation of the Son of God, and we, having entrance to it through His death. The Son, when His voice is heard, gives us the privilege, and entry, and freedom of this sphere of blessing, which is expressed in Himself as Man: the privilege of blessed nearness to the Father, and of being the object of the Father's joy and love and delight. Hence, the eternal life is in the Son. He is it. So that "eternal life" is objective and practical,—rather than subjective,—a *sphere* and order of blessing.*

But, not only does Christ give freedom of entry into this *sphere*. He also gives the Spirit as the capacity. The Spirit in the believer is life. Hence the believer has freedom or entry, and the capacity to enjoy this *sphere* of blessing which Christ has *formed*; and, behind all, he is born of God. This is no question of attainment; but I am, at the same time quite sure that there are many Christians, who are not morally in it, and yet loudly claiming to have possession of Eternal life. Faith is not in exercise, and they are not free of the world. I should be thankful if the Lord use this to set your mind at rest. Believe me,

Your affectionate Brother,
(Signed) F. E. RAVEN.

Greenwich, 8th May, 1888.

My dear Brother:

I am glad to reply to your note. I believe the eternal life belongs, by the voice of the Son of God, to every real Christian (as redemption and Sonship), and that he is privileged to live in what the disciples saw manifested in the Son (as man), viz., blessed nearness to the Father, and consciousness of the Father's love, and joy, and delight, where sin and the power of death cannot intrude,—more than this, that the Believer has, in him, the Holy Ghost, the Spirit of life, as the divinely given capacity to live in this blessing.

*The teaching that eternal life is a "sphere," and "a technical expression;" and *the denial that Eternal Life is Christ*, was the leaven which, in this case, was "hid in three measures of meal until the whole was leavened." This leavening process was completed in 1929, in the open and public *denial of Christ's Eternal Sonship*, by the Taylor section. Mr. Raven erroneously taught that "*the Son of Man, the Second Man, was ever essentially and in purpose in the Son,*" and now they teach that He is the eternal life and is *the Son only since the incarnation*, and that eternal life is simply "relationship" and "a state of blessing" which has been made or "formed." (The italics are ours.) (Ed.)

Hence, it is not conditional, or an object of hope, only. The apprehension or enjoyment may, of course, be another thing. Believe me, Your affectionate brother,
To W. Bradstock, Esquire. F. E. RAVEN.

Ardleigh Road, N., June 3rd, 1888.

My dear Brother:

I have weighed the statements you have expressed in your letters to me, but pressure of business and temporary illness have delayed further communication until now.

Your way of expressing yourself upon such subjects as divine righteousness and eternal life, are novel to me. I wrote, to get in your own words, what you hold upon these subjects, and your replies confirm what the brethren had previously told me.

I have long regarded the Person and Work of Christ as a rock for the soul to rest upon, and that the believer, whether a babe or a father, was, in Christ, become the righteousness of God, and that he had eternal life in the Son. These have been to me truths plainly stated in the Word, and therefore beyond question. You say you hold nothing extraordinary as to these.

*Your phraseology is certainly new.** You call eternal life a "sphere of blessing," and, as "formed for us by the Son of God," and further, you could not say, so long as we have the flesh and sin, that 2 Cor. v. 21 is "absolutely made good in us."

However, the question is, Is eternal life given to us in Christ before we enter into the enjoyment of it? Have we eternal life in the Son now—the babe born yesterday, and the father born fifty years since? When quickened together with Christ, do we all equally receive eternal life? As to righteousness, are we now justified? And, what is the righteousness in which we stand? There are varied states of soul, and people have to learn themselves; but if there is faith, are they in Divine righteousness? You say, flesh and sin modify it in us. This may be true as to what is in us, but I am asking what is true of us as looked at in Christ?

If you can relieve me as to these questions I shall be thankful. I am, Yours affectionately in Christ,
To Mr. F. E. Raven. (Signed) W. BRADSTOCK.

*It has been well remarked that, "when those who introduce false doctrine are challenged, they try to appear orthodox by wrapping their errors in circuitous and cloudy phraseology, in which, however, *the error abides still*. History records of Arius, that, when recalled to Constantinople, he attempted to satisfy his opponents 'by a confession' of faith so vaguely worded, that, without abjuring his own opinions, he seemed to consent to the orthodox faith" (Editor).

Greenwich, S. E., 6th June, 1888.

My dear Brother:

Pardon the delay in replying to your letter.

First, as to 2 Cor. v. 21. The subject here is reconciliation, not justification. In Rom. iii. and iv., where the question is of offenses, justification through faith in Christ's blood is brought in, and the believer is justified now—is accounted righteous—the righteousness of God is upon him.

But in 2 Cor. v. 21, the point is not guilt but *state*. This is met by reconciliation on the basis of Christ having been made sin for us, that we might *become* God's righteousness in Christ. Surely, to become God's righteousness is more than to be held for righteous as in Rom. iv. If it means anything, it means that sin is to be completely displaced in us by Divine righteousness, and this cannot be till the Lord comes. Looking at a believer abstractedly as in Christ, it may be true now, but the verse involves more than this—the full result of Christ having been made sin for us.

Now, as to Eternal life—that it is a *sphere* or *condition* of blessing is evident enough to one from such passages as John iv. 14; vi. 27; xvii. 3. It is "in the Son." J. N. D. said over and over again that life was never said to be in us.

It is given to every, and the youngest, believer in Christ; but is in the Son; and the believer has the Spirit of life in him. He is born, too, of God—has every element. Still, the having eternal life is the result of the reception of the testimony as to the Son, on which it is founded. He that hath the Son hath life.

John is seeking to lead those who believed in the Name of the Son to the knowledge that they had eternal life. He shows that the believer (babes and all) is in the light, is born of God, and has the Spirit; his object being that they, *continuing* in the testimony they had heard (the Father and the Son) *might have* the present *experience* of the blessing of eternal life.

Your affectionate brother,
To Mr. W. Bradstock.

(Signed) F. E. RAVEN.

Public Protests Against Mr. Raven's New Doctrines

On Tuesday evening, July 17, 1888, six brothers (J. S. Oliphant, Bradstock, Hooton, Anstey, Lowe, Henderson) met Mr. Raven at Mr. Oliphant's house, to look into his doctrines, especially that of Righteousness, and life as a "sphere." Mr. Bradstock, and also Mr. Lowe, earnestly appealed to Mr. Raven, seeking to bring home to him the erroneous nature of his views.

The following letter was written a few days after, by Mr. Bradstock, a brother who was considerably senior to the others present, to one of those who had thus met.

23rd July, 1888.

Beloved Brother:

I have been considering the meeting last Tuesday night. There was a little yielding on the part of Raven, and *he evidently modified his doctrine*; but the tendency to go wrong appeared to be still there, and the past, I fear, left unjudged.

I was thankful for the meeting, because one had a better opportunity to seeing where Raven is. I dread his activity of mind; and *the want of subjection to the word was most apparent*.

I find, too, some are inviting him to teach and preach, as though nothing had occurred. It is incumbent upon us, in view of all this lack of discernment, to *be firm in the maintenance of the truth*. I feel sad.

Yours affectionately in the Lord,

(Signed) W. BRADSTOCK.

Dec. 31, 1888 to Jan. 4, 1889. Prayer and humiliation in London gatherings for a week (result of a circular by C. H. M.).

On January 15, 1889, the readings of the London brothers were resumed, the subject being *John's Gospel*; Messrs. J. B. Stoney and F. E. Raven taking a prominent part. Teaching of an alarming character as to the Person of the Lord, was resisted by several; but their remonstrances were unheeded, so that some brothers, if not several, went no more to those readings.

On January 29th, at the *next fortnightly meeting* at Brixton, a *protest* was entered by *Dr. Cotton* against what Mr. Raven had taught, as to the Lord, on January 15th, over 100 being present. ("Everyone can watch the spirit of heresy.")

February 6, 1889. Brothers' meeting at 57 Park Street considering the question of eternal life as propounded by Mr. Raven and Mr. Stoney,—the remark being emphasized that Christ was eternal life, "*but He was more, He was God.*" One of Mr. Raven's questioners said, "Then He was God, but He was less?"

Early in Oct., 1889, after a *long and close conversation with Mr. W. J. Lowe*, Mr. Raven maintained that he saw nothing of an objectionable character in the "notes" of the Witney Conference. These "notes" of what had been said at Witney in relation to the First Epistle of John, after having been revised by Mr. J. B. Stoney, Mr. T. H. Reynolds, and

Mr. F. E. Raven, were circulated privately, and drew forth a searching criticism from *Mr. J. S. Oliphant* (who raised *no less than twenty-seven points of objection*). Being a manifest departure from the truth, they led to so much anxiety, that *their appearance in print*, which had been at first decided on, *was afterwards abandoned!*

Oct. 15, 1889, Mr. Raven, *after being publicly withstood* in a large meeting of brothers at *Brixton*, especially by Dr. C. D. Maynard and Mr. W. J. Lowe, declared in a letter to Dr. Cotton, on *Oct. 28th*, that "the matter had become public;" and on this ground, refused to see Dr. Cotton alone, as Dr. C. had asked him to do, in intended compliance with Matt. xviii. 5 (though it was "no question of a *personal* trespass between" them).

On *Nov. 12*, Mr. W. J. Lowe wrote Mr. Raven a long letter, setting many points before him, gathered from his own writings, and *beseccing him to withdraw his teaching*, as "involving consequences directly antagonistic to fundamental truth." To this, Mr. Raven answered *on the 25th*, *adhering to his errors*.

Nov. 15, 1889. Questions by a Brother as printed by J. S. Oliphant. Mr. Raven's answers.

Q 1. Is Eternal life a *sphere*, or, is the life by which we live before God Eternal life?

Q 2. What is the difference between nature and life?

A. To reply to your second question first, I would say that nature is subjective;* life is not wholly so. Scripture says, "if any man will love life;" you would not here say nature. The fact is, life refers to the conditions, affections, relationships, etc., in which we are set, and not simply to the fact that we are alive.

And this holds good as to eternal life, in which we are introduced, by the appropriation of Christ's death, into a wholly new sphere of affections and relationships, in which we are alive by Christ being our life.

This is what I meant by the use of the word sphere, though I see the objection that exists if the term be used in regard to Christ.

The mistake is, in separating life in us (Christ) from the relationship to which it refers; and in failing to see that eternal life is a comprehensive expression that takes in all.

Q 3. What do you say about 2 Cor. v. 21?

A. My thought in regard to 2 Cor. v. 21 (where the point is STATE, not guilt, reconciliation, nor justification) is, that the

*No teacher made such wide and varied use of the terms "*Objective*" and "*Subjective*" as Mr. Raven did, with the result that many felt that they were listening to riddles rather than to helpful answers. Correctly and helpfully used, "*Objective*" is applied to things exterior to the mind, and *objects* of its attention; *subjective*, to the operations of the mind itself"—Webster's Academic Dictionary. (Ed.)

full answer in righteousness to Christ having been made sin for us is, that we are to be displayed in the glory and likeness of Christ.

From this, it is argued that I deny a present application of our being made God's righteousness in Christ.

But this is not so, for I say the Christian is in Christ, and Christ in him; but then, of course, that is abstract, as Scripture recognizes other things (sin and flesh) as being still in the believer.

I believe the mistake is in the attempt to use in an absolute, dogmatic way, statements which are true of a believer abstractedly as in Christ.

Our being justified from guilt, and accounted righteous, is absolute enough.

Q 4. While 2 Cor. v. 21 awaits full accomplishment, is not divine righteousness displayed now in our being in Christ and Christ in us, according to Romans, where the subject is divine righteousness?

Q 5. Do you say he who believes, and *has the Spirit*, has eternal life?

A. I doubt if righteousness goes, in Romans, much beyond a reckoning. I think what you say right enough, only that in Christ we become God's righteousness. I think there must be (and is) a state (by new creation) answering to the position.

As to your other question, the one believing in the Son of God has eternal life; but as J. B. Stoney has said, the type (the brazen serpent) shows it is not the beginning of the gospel. Man first wants relief as to himself, before he can enter into God's thoughts about him.

Of course, everything is conferred through the gospel; but to talk of a person having eternal life without the Spirit (as in the O. T.) is absurd. "We live in the Spirit." "If Christ be in you, the Spirit is life." In John iv., there is the well of water in the believer, springing up. In John v., the Son quickens after His own order. In John xx., He breathes on the disciples a breath of life in the power of the Spirit, resurrection life, life more abundantly. This is what we have been always taught.

Q 6. As to the bearing of justification of life in Romans?

A. The statement in Romans v. is as abstract as possible, "by one righteousness towards all men unto justification of life," and the following verse seems to render its bearing future, "shall the many be made righteous."

I think it accords with the general line of Romans, which views the believer justified and indwelt by the Spirit, and life in the future,—"we shall live with him," "the end is eternal life."

Of course, it is true we are already alive in Christ, and in this sense justification applies, but it is hardly the doctrinal statement of the Epistle.

Mr. Raven Refuses to Withdraw His Evil Teachings

On Dec. 10, 1889 a meeting was convened at Dr. Hewer's, at which *thirty-eight* brethren were present. Amongst these

were brethren from the country, some of whom knew but little of what had passed in London. Mr. Raven was there, and was *defended by Mr. J. S. Oliphant (! !)* who read a letter dated Dec. 6 to the brethren, by Mr. Raven, addressed to him (J. S. O.) for this purpose, explanatory of his views. Explanations were given as to several matters, which satisfied the majority of those present; *but all points of importance were not gone into*, and, none of the objectionable expressions previously maintained were withdrawn; so that, some of the brethren present went away dissatisfied with what they had heard.

On Dec. 23, Mr. Bradstock, then confined to his house through illness, *had a very serious interview* with Mr. Raven, again endeavoring to reach his conscience. This led to Mr. Raven's *letter of December 24th*; on which day also J. S. Oliphant printed the *letter of Dec. 6th*, which he had *read out at Dr. Hewer's*, and put it forth for sale in the Vassall Road Tract Depot, Brixton, London, England. This provoked many printed answers, and, *among them, in January, 1890*, those of the *widely honored servants* of Christ, the late *Charles Stanley* and the late *B. F. Pinkerton*.

Greenwich, 24 Dec., 1889.

My dear Brother:

Referring to our conversation of yesterday, I send a line to say that while adhering to the substance of my letters to you of 1st and 8th May and 6th June, 1888, there is an expression in that of the 6th June which I would wish to withdraw.

It is as follows: "If it means anything at all, it means that sin is to be completely displaced in us by divine righteousness, and this cannot be till the Lord comes."

The sentence, as it stands, involves confusion between a state in us conformable to God's righteousness, and that righteousness in itself. In doing this, I express my regret at any difficulty the expression may have caused in any mind, though the circulation of my letters is not *my* responsibility.

What I had in mind was, as I think the tenor of my letters shows, that the full answer in us to Christ having been made sin for us is in our being perfected after His order, in glory.

The difference in PRESENT application to the believer between 2 Cor. v. 21 and Rom. iii. and iv. seems to me the difference between a place in Christ in the Holiest, and a place of acceptance, as at the brazen altar, down here. Both belong, in God's righteousness, to the believer.

That I ever held that any state in the believer constituted his righteousness before God I absolutely deny. Christ is made that to us of God.

I take the opportunity of adding a word in regard to Eternal Life. Were I now writing on the subject, I should lay more stress on a point touched in my letter of the 6th June, viz., the Son being in us as life in the power of the Spirit, and, in connection with it, the relationship of children (1 John iii. 1) into which we are brought through redemption, and as the fruit of the manifestation of the Father's Name by the Son, to the men given to Him of the Father out of the world.

I trust our conversation did not overtax you. Believe me,
Your affectionate brother,
To W. Bradstock. (Signed) F. E. RAVEN

Mr. Raven is Refused as a Teacher

Also in 1890, an intimate friend of Mr. Raven's feeling it due to Mr. Raven to let him know the action he, Mr. H., was taking, in refusing Raven's doctrines, had a most serious interview with Mr. Raven, which resulted in bringing their intercourse to an end.

In addition to what has been mentioned above, there were various other private appeals to Mr. Raven, both by letter, and personally, some of which have been most solemn and touching.

Thus it will be seen that the *complaint that Mr. Raven has never been visited*, etc., "to awaken his conscience as to" "leaven," is *utterly false!*

Jan. 15th, 1890. Letter by Mr. W. J. Lowe to Mr. Bradstock on "Life and its manifestation," printed and issued.*

London, 12th February, 1890.

Beloved Brother:

It is no easy thing to find a way, as you seem to have done, through this intricate maze.

... The vital truths of Eternal Life and Divine Righteousness are in question. The matter has been before me nearly two years, and, after correspondence and interviews with the author, I have come to the conclusion that his doctrines are unscriptural, and that his paper (circulated by J. S. Oliphant) with much pretension to precision, throws into confusion the subjects of New Birth, Eternal Life, Divine righteousness, and the operations of the Spirit of God . . .

*This 32 page printed letter may be obtained from Mr. Thos. R. Dix, 11 Nicholas Gardens, Ealing, W. 5, England. (Price 3d.).

A letter from the north, this morning, informs me that it is reported there that F. E. R.'s letters to me have been withdrawn.

Those letters have never been withdrawn. He has written to me to alter the phrase as to Divine Righteousness and "the displacement of sin in us;" but his correction leaves the doctrine substantially the same.

Your affectionate brother in the Lord,
To W. Bradstock (Signed) W. J. LOWE.

March, 1890. Mr. James Corbett, an esteemed brother (who had relinquished a lucrative position for conscience sake) breaking bread as attached to the Greenwich meeting (Thornton House), having specifically challenged Mr. F. E. Raven as to his teaching on February 16th, after the "breaking of bread" (i.e., the Lord's supper), and having written to him, refusing him as a teacher in the things of God, and otherwise; ceased, on February 26, further attendance at the Greenwich meeting.

March 14, Friday. Greenwich informed neighboring gatherings, that Mr. James Corbett, having refused visitation, cannot be allowed to break bread again without question.

March, 1890. Some letters passed between Mr. William Barker and Mr. F. E. Raven, concerning the doctrine of the latter on the manifestation of eternal life in Christ.

In his teaching, Mr. Raven separated the Person of Christ, and when this was protested against, he said: "Where the unity of the Person is got from, I know not. It seems to me perfect nonsense."

On this subject we give some extracts from a 48 page pamphlet, entitled, "*The Manifestation of the Divine Nature in the Person of Christ*," by Mr. A. C. Ord, which contains some correspondence between Mr. William Barker and Mr. Raven during *March, 1890*, concerning the latter's remark, "Think of a helpless infant being the exhibition of eternal life." As three editions of this were printed, it should be at least possible to borrow copies, if desired. (Mr. Ord also wrote soon afterwards two other large pamphlets, entitled "The Glory of the Person of the Son of God: His Title as the Eternal Life, and the Connection of the Believer with Him as such," and "The Blessedness of the Person of Christ in its Unity as Presented in Scripture," published by James Carter, London.).

THE UNITY OF THE PERSON OF CHRIST

"Now we have to face the fact that these determined and persistent attempts to discover *something new* and distinguishing have found their natural issue in *dividing* the Person of Christ; so much so that at last we have two lives, not merely the life of the body which could be surrendered on the Cross, nor the varied display of life which every Christian believes, but the upper and lower, different relationships in different spheres, distinct and independent of each other. . . . "Great is the mystery of godliness. God was manifest in flesh." All that is essentially and properly *divine*, and all that is truly and perfectly *human*, were found combined in the *unity of His Person* apart from the taint of sin and its inevitable consequences, corruption and subjection to death. And though we cannot tell how, yet scripture shows us that *He was always at the same moment*, and at times evidently in the same acts, dependent *Man* as well as manifest *God* (Mark iv. 41; viii. 6, 7; vii. 35, 37; John xi. 41, 42), the Infant of days as well as the Ancient of days. . . . Again, we say, it was a question of what *faith* always saw in that wondrous Babe. . . . Even in speaking of the divinity and humanity of Christ, we have to be most guarded, for "*God and Man are one Christ.*" Hence some have unwittingly erred in saying that this was divinity, and that was humanity, this was eternal life, and that was not eternal life; for, though we may speak of one nature *predominating*, or being more expressed than the other, in certain acts, the moment we speak of them *separately*, we *divide them*, and *the Person is virtually falsified or lost*. In Him the divine and human are *never abstract*, but always in their mutual relation to each other as *combined*. Scripture never speaks of Him but in the *unity of His Person*. . . . It is because of what He is in the unity of His Person, that all His sufferings, and all His love to us in them, have their value to the heart. . . . His words therefore, and all that He did were the expression of this *perfect unity*, and were spoken in the infinite communion which flowed from it. . . . Hence to say "Eternal Life never wept," is to *partition* His Person—revolting to a Christian heart, and destructive of all that affection and adoration, which the tender, loving manifestation of divine sympathy, in its human form, awakens. . . . Yet we are told, "eternal life never ate and drank," or "commended His mother to the care of His beloved disciple," and thus the beauty of this touching act is lost and it is reduced to a *mere human level*, by these unhallowed reasonings. . . .

"Where is there any warrant in scripture for the distinction between *life*, and the *expression of life*? Only conceive a teacher in the Church of God, asking if the Babe in the Manger was an expression of eternal life! Was it an expression of eternal life, to be hungry, weary, and thirsty? to eat, drink, and sleep on a pillow? We reply with reverence and adoring worship, He who was the eternal life, the *eternal Son*, the Creator of the Universe, God over all blessed forever, was the babe in the manger, was hungry, thirsty, weary, sat on the well, slept on a pillow, because He was "God manifest in the flesh." Well might the inspired apostle exclaim: "Great is the mystery of godliness." Far too great indeed to be made the subject of irreverent discussion. What authority has any one to assert that *some things were* the expression of *eternal life*, and *some not*? If there ever was a moment, ever a scene, ever a circumstance, in the life of our adorable Lord and Savior, in which He was not the expression of eternal life, then what was He? *What becomes of His divine Person?* This blessed and glorious truth is, that in His every thought, His every look, His every word, His every movement, He was the Eternal Life and the *expression of it*. He expressed what He was, and He was what He expressed. . . ." A. C. O.

In 1903, in a purported revision with the object of bringing the "Little Flock Hymn Book" into agreement with Mr. Raven's denial of the unity of the Person of Christ, his followers omitted therefrom hymn 61, containing the verse:

His Glory not only God's Son—
In Manhood He had His full part—
And the *union* of both joined in One
Form the fountain of love in His heart.

Mr. Raven Explains, but Maintains His Errors

March 21, 1890, Friday. The following statement dated March 21, 1890, was printed by F. E. R. at the head of the letter of Dec. 6, 1889 (to J. S. O.) when reissued by him, with the notes thereto, given.

My dear brother: Greenwich, March 21, 1890.

I have thought it well, I trust before the Lord, to reprint, on my own responsibility, the text of my letter to Mr. J. S. Oliphant of December 6th, 1889, adding some notes in explanation of points that, in the text, may not be quite clear, or may appear open to question. The text remains unchanged, save that the last paragraph is omitted, for the reason that I believe some of the thoughts therein referred to have been withdrawn or modified. I take the opportunity of avowing in the most distinct and emphatic

way that I never had in my mind the thought of *separating eternal life from the Person of the Son of God*, or of asserting that eternal life is, for a Christian, any other than Christ. I would add that I have not been, nor am without, exercise of heart or sorrow before the Lord, in regard to the strained and painful state of feeling existing amongst us; and I regret, on my own part, the measure in which it has been contributed to by obscure or defective expressions of mine which have gone abroad, taken from letters to individuals, or reports of readings. I can only say I wrote or spoke according to the light I had; and I have since sought to make all the amends in my power, without sacrificing the truth, by rendering explanation, I trust in patience, to all who desired it, both publicly, privately, and by letter. Believing that what I have sought to maintain is substantially the truth as to Christianity in its proper heavenly character, such as it has been brought before us by those most highly esteemed, I have confidence that the Lord will care for the simple who desire God's will, and assure their heart as to what is, or, is not of God. (Signed) F. E. R.

To Mr. J. S. Oliphant

December 6, 1889.

My dear brother:

The key to almost all that I have said lies in my objection to apply (a) in an absolute way to the believer in his mixed condition down here statements in Scripture which refer to what he is, or what is true of him, viewed as in Christ (b). Such a practice results in the statements becoming mere dogmas, conveying little sense of reality. This

(a) Absolute—that is in such a way to exclude every other thought about him.

(b) In *Ephesians* the believer is seen in Christ, according to the sovereign purpose and counsels of God who has raised Christ from the dead and set Him at His right hand by the working of His mighty power. Hence, as "in Christ," the believer is looked at as quickened together with Him by the same power of God.

He is thus of a new order, morally of a new creation, which is outside the present creation or order of things in which he actually is, though the character and beauty of it are to come out in every sphere owned of God. In *Romans* the believer is, on the other hand, seen as alive on earth. He is justified, has peace with God, the Holy Ghost is given to him, he is dead to sin, and to reckon himself so and alive to God in Christ Jesus, and sin is not to reign in his mortal body to obey its lusts; he is dead to the law, to be to Christ; not in the flesh, but in the Spirit, the righteousness of the law is to be fulfilled in him, and is not a debtor to the flesh to fulfill flesh's lusts; has to do with the groaning creation, though he has the firstfruits of the Spirit. It is the life of responsibility here, though carried out in divine power.

Truths which view the Christian in one aspect cannot be used to weaken the force of the truth about him in another aspect. A

may be seen in regard to divine righteousness as spoken of in 2 Corinthians v. 21. The believer is in Christ (c), and as there, is become God's righteousness in Christ: but besides this, he still is in a condition here, in which the existence of sin and the flesh are taken account of (d) (the Spirit lusts against the flesh), and this is wholly distinct from our state in Christ, to which divine righteousness in its fullest sense applies. Christ in glory is the full expression of divine righteousness; and to be there as he is, is that into which grace introduces us in Christ. Hence, Paul looked to be found in him having the righteousness which is of God (e) by faith. The above in no sense weakens or sets aside the reality of the believers present standing in Christ; it is his true position according to grace: but it must be borne in mind that it is the position of the believer before God, distinct from his actual condition here with the consciousness of the existence of the flesh in him.

I may add a word of explanation as to the use of the word "state." I have commonly used it as indicating that which is true of us as new-created in Christ (as seen in the new man) apart from any question of the Christian's walk here.

Next, as to eternal life. It was God's purpose in Christ (f) from eternity; it was, in essence, with the Father in eternity, (g) but has now been manifested in the only begotten Son of God, who came here declaring the Father, in such wise as that the apostles could see it (h) and afterwards declare it by the Spirit—but I regard it of all importance to maintain, clear and *distinct from* any purpose

Christian is of God in Christ, a new creation, where old things have passed away, and all things become new, in which is neither male nor female; but the truth which describes him in that aspect does not describe what he is in himself.

At the same time, what he is in Christ is for faith as positively true as what he is and is recognized to be in himself, as a man down here in the world.

(c) That is, as in Him.

(d) Not in a judicial way, but in fact.

(e) I judge that 2 Cor. v. 21, in its *full* scope, refers to the saints becoming in Christ in glory the witness or expression of God's righteousness; because that righteousness was displayed in setting Him there. A comparison of v. 21 with v. 17 shows that the passage has reference to new creation, and therefore the remarks in the second note apply. The believer is made the righteousness of God "in Christ." It is in no sense a progressive thing in him, not dependent on his practical state or experience.

(f) That is, as to us. (See 2 Tim. i. 9, 10: Titus i. 1-3).

(g) That is, in the Son, though I intended to convey this by the succeeding clause.

(h) The Apostles are mentioned in the text because they were the inspired instruments of declaring what they had seen.

of blessing for man, the *true deity*, the ETERNAL SONSHIP of the Word. Eternal life is given to us of God, and is in God's Son—for us it is the *heavenly relationship and blessedness* in which, in the Son, man is now placed and lives before the Father, the death of Christ having come in as the end before God of man's state in the flesh (i). "He that has the Son has the (j) life;" the testimony he has received concerning the Son is, by the Spirit, (k) the power of life in the believer, he having been born of God to receive it. He has also eaten the flesh of the Son of man, and drunk his blood. But at the same time, the believer still has part in seen things here (which the Son (l) has not) and all that is seen is temporal, and will come to an end. (m) *It has no part in eternal life*, though it may be greatly influenced by it. As to eternal life being a technical term, it simply referred to the fact of its having been a term in common use among the Jews without any very definite meaning. They frequently came to the Lord with questions as to it, and thought they had it in the Scriptures. . . .

I may add a few words in regard to *new birth*. It is an absolute necessity for man, if he has to do with God in blessing. It lies at the beginning of all—without it a man cannot see, much less receive any saving testimony. It is the sovereign act of the Spirit of God. Peter and John both recognize that those who were really in the faith of Christ were born again of the Word of God, or born of God—a seed of God has been implanted in them from the outset. None the less, *new birth of itself does not conduct* into heavenly relationship or blessing. For this, *something more* was needed, namely, *redemption*, which in its *full* power, sets man in Christ in glory, and the renewing of the Holy Ghost, which fits man for the new order of things. Of course, these are now, through grace, the portion of the believer.

Others also were with Jesus, and saw Him to be eternal life, who, to the unbelieving eyes of men was only the son of Joseph, the carpenter.

(i) This is not intended as a definition of Eternal Life, but an endeavor to convey the thought that eternal life means for a Christian a wholly new order of things, which is, in its nature outside the world and seen things—it belongs to another scene.

(j) The "*the*" appears in *both* issues of this letter, that, namely, of Dec. 6th and that of March 21.

(k) It might be added here that it is by the Son that the believer lives, he is in him that is true, that is, in his Son.

(l) Though in the days of His flesh He had.

(m) On the other hand, the Son of God, who is the life of every believer, is the source of all life for men.

[I have not written the above with the idea of defending myself, I can leave that. At the same time, I must say that such thoughts as are now current, limiting divine righteousness to the believer being justified—and therefore to Christ being raised—confining “in Christ” to a present position, so that it brings no light of eternal purpose or future glory—separating in the believer, Eternal life from the Holy Ghost—and talking about Christ manifesting to the unbelieving world, Eternal life—the blessedness in which, as man, He was with the Father—are to my mind not only erroneous, but repulsive. That the light and character of the life shone out in Christ, I do not think any one ever thought of disputing.]

Your affectionate brother,

(Signed) F. E. RAVEN.

The above paragraph in square brackets occurred in the letter as *first printed* by J. S. Oliphant, December 6, 1889, but *was omitted in the reissue* by F. E. R., for the reason assigned in the statement dated the 21st March, 1890.

Some Withdraw From Mr. Raven and His Meeting

May 8. Thursday. Mr. James Corbett's circular letter was issued, in which he coupled “another brother and sister,” with himself and his daughter, as having come out from the Greenwich meeting.

May 19. Monday. Mr. J. Corbett's letter came before the brothers at Greenwich.

May 25. Sunday. A letter signed by Mr. Raven commending Mr. G. Boddy (a *restless* partisan of Mr. Raven's, as he had been opponent of Mr. Kelly) to the Bexhill, England, meeting, was refused by that meeting. (Note the *diplomacy* for hastening the forcing of trouble; for it was an open secret at the time that Bexhill, England, was opposed to Mr. Raven's new views.)

May 26. Monday. Mr. James Corbett's letter was again before the brothers at Greenwich.

May 30. Friday. Letter from Greenwich meeting dated this day, signed by Messrs. Geo. Broomhead and George Chesterfield, asking “reasons for refusing a letter of commendation . . . signed by a brother in whom the meeting has the fullest confidence.”

2 Gloucester Place, Greenwich, *May 30, 1890.*

Dear Brother:

I enclose a letter from and on behalf of the brothers in our meeting. Will you kindly lay the same before the brethren at Bexhill?

Yours is the Lord,

(Signed) GEO. BROOMHEAD.

To Mr. Kent, Trescoe House,
St. James Road, Bexhill on Sea.

Greenwich, 30th May, 1890.

Dear Brother:

At a meeting of the Brothers held here after our usual reading meeting last evening, we were requested to write to you and ask your reasons for refusing a letter of commendation given to a brother and sister on behalf of the gathering here, and signed by a brother in whom the meeting has the fullest confidence.

An answer is requested to either of the brothers who have signed this letter. We are, dear Brethren,

Yours faithfully in the Lord,

(Signed) GEO. BROOMHEAD (with address)

(Signed) GEO. CHESTERFIELD (with address)

To the Brethren gathered in the name of the Lord Jesus at Bexhill on Sea, Sussex.

June 1. Sunday. W. T. Wadeson's letter to G. Chesterfield, Greenwich, made generally known; withdrawing with his wife from the Greenwich meeting.

(Note here,—*Mr. G. Boddy* was, on this day, received at the Folkestone meeting, notwithstanding his having been refused at Bexhill the previous Sunday, a leading supporter of Mr. Raven, from a distance, being present. In this way disintegration was being fomented. What diplomacy! "Every Christian can watch the spirit" of heresy).

June 2, Monday. The Greenwich meeting's judgment against Mr. James Corbett, for "having printed for general distribution (what they deemed) a false and slanderous paper, purporting to give an account of things which he saw and heard in the Greenwich meeting," was arrived at.

On the ground of this judgment, Greenwich informed Ebury Street, Pimlico, London, against Dr. Cotton, for his having circulated Mr. James Corbett's letter at the 145 Cheapside meeting for brothers' information. (This letter, as before mentioned, was issued May 8, and stated that Mr. J. Corbett and others had left the Greenwich meeting. In Chapter VI., under "Ramsgate," we explained that the 145 Cheapside Saturday night meeting was where brothers representing the 26 London meetings met together, as they had done previously at London Bridge, to receive and pass on information in regard to their respective meetings in so far as the information affected the Assembly in London as a whole. It had no ecclesiastical status, and could bind nothing. See further, "The Assembly in a City," under "Index of Subjects," at the end of "Letters of J. N. Darby," Vol. 3).

Trescoe House, Bexhill, *3rd June, 1890.*

Dear Brother :

Your letter to me, with the enclosure for saints here, was duly received and read to them last evening at the Prayer meeting.

Their reply to the question asked will no doubt be sent to the Assembly at Greenwich in the course of a few days.

Yours in Christ,

To Mr. Geo. Broomhead.

(Signed) ROBERT KENT.

2 Gloucester Place, Greenwich, *4 June, 1890.*

Dear Brother :

If the reply to the Greenwich Assembly is not sent off till after tomorrow night's post, will you be kind enough to see that the letter is addressed to our brother Chesterfield, as I am leaving home for a few days on business?

Yours in Christ,

(Signed) GEO. BROOMHEAD.

(Note—That a letter informing Ebury Street, Pimlico, London, against Dr. Cotton, for circulating J. Corbett's paper at the 145 Cheapside meeting, was sent to them by Greenwich on June 2nd, i.e., *six days before the judgment against J. Corbett was read from the Table.* Also, that J. Corbett's case was communicated to Ealing (as a ground of representation against Mr. Cowell of that meeting, for printing "a paper of . . . a disgraceful character"), and thus came before the brethren for discipline, at Ealing, on *June 4th, 1890*, in this case also, *before the judgment against J. Corbett had been read from the Table.*)

June 4. Wednesday. Information from Greenwich (on the same ground) against Mr. Cowell, for having printed Mr. J. Corbett's circular letter, was brought before the Ealing brothers. (Mr. J. Corbett wrote this letter, Mr. Cowell printed it, and Dr. Cotton circulated it; which was a strong threefold testimony against evil, which should have been heeded.)

*Greenwich is Divided, and the Refusal of their Letter
is Confirmed*

June 8. Sunday. Reply of Bexhill to Greenwich, stating ground of refusal of *Mr. Raven's commendatory letter* (See further for letter), and Judgment against Mr. J. Corbett, read out at the Table, at Greenwich.

BEXHILL'S REPLY

8th June, 1890.

To the Saints gathered to the Name of the Lord Jesus Christ, at Greenwich.

Dear Brethren:

The letter from brothers in your Assembly to brothers here has been laid before us, and considered upon two evenings, and the following is our reply as an Assembly here, to the Assembly at Greenwich.

The question asked is, our "reasons for refusing a letter of Commendation given to a brother and sister on behalf of the gathering here, and signed by a brother in whom the meeting has the fullest confidence."

The ground we take is this:—that you have in your Assembly a brother, Mr. F. E. Raven, whose teaching is, we judge, derogatory to the glory of the Person of our Lord Jesus Christ, and contrary to Scripture.

The effect of his teaching has been to cause sorrow and contention far and wide, amongst those gathered to the Name of our Lord Jesus; and to raise questions leading to discussions concerning the Person of our Lord, which are, to us, irreverent and profane.

Secondly:—from a printed letter written by one of your brethren, Mr. J. Corbett,* we find some of your number have separated from you in consequence of these doctrines, and that your Assembly is, thus, in a divided state.

We believe it is according to the exercise of godly care with those gathered upon the ground of the one Body, when grave charges are brought against a teacher who is sheltered and supported by the meeting with which he is connected—or where a meeting is in a divided state—to request those coming from it to other meetings, to sit back, until matters are investigated or settled.

We have thus acted, and deeply regret, beloved brethren, the necessity for it.

If you ask for proof of the unsoundness of Mr. Raven's teaching, we refer you to his own printed letters of 6th December, 1889, and 21st of March, 1890, also to the protests and refutations of it, in tracts written by well-known brethren amongst us, viz.: Messrs. H. H. McCarthy, B. F. Pinkerton, Humphery, W. J. Lowe, the late Charles Stanley,

*A Circular Letter dated May 8, 1890.

C. D. Maynard, and others. We remain, dear brethren,
 Yours faithfully in Christ,
 Signed on behalf of the Saints gathered to the name of the
 Lord Jesus Christ at Bexhill,

(Signed) ALBERT WICKHAM
 ROBERT KENT
 HENRY JECKELL

*A Circular Letter dated May 8, 1890.

60 London Street, Greenwich, S. E.,
 10th June, 1890.

Dear Brethren:

Your letter of the 8th instant has been duly received, and was laid before the Assembly last evening, and with a view to its consideration, we are requested to ask you to be good enough to state the evidence on which you assumed that a teacher against whom grave charges are brought, was sheltered and supported by the Assembly here, at the time the letter of commendation was presented; at the same time we send for your information a *copy of the judgment of the Assembly in regard to James Corbett*. We are, dear Brethren,

Yours faithfully in Christ,
 (Signed on behalf of the Brothers)*

To Mr. Albert Wickham
 Mr. Robert Kent
 Mr. Henry Jeckell

(Signed) G. CHESTERFIELD
 JAMES HEPHER

COPY

James Corbett having printed for general distribution a false and slanderous paper purporting to give an account of things which he saw and heard in the Greenwich meeting, and having subsequently confirmed the same by his own hand, while at the same time he has not attempted to adopt any step to which godly exercise as to the existence of real evil in a meeting would lead, is put away from amongst us as a wicked person.

Greenwich, 2d June, 1890.

Milton House, Bexhill,
 12th June, 1890.

Dear Brethren:

I am requested by the saints here to reply to your letter of the 10th instant and to say that the communication from here of the 8th inst. was to the Assembly at Greenwich, and was from us collectively as was plainly stated, it hav-

*The Bexhill letter referred to here, was to the Assembly as such, and not to "brothers," as individuals.

ing been before us upon two evenings, and finally read at the Lord's Table.

Until that letter has been read to the Assembly at Greenwich, and a reply sent to us *from that Assembly*, we cannot enter into any further correspondence. I remain,

Yours faithfully in Christ,

(Signed) HENRY JECKELL

(Signed on behalf of Saints gathered to the name of the Lord Jesus at Bexhill.)

To Mr. Geo. Chesterfield and Mr. James Hepher, Greenwich.

June 15. Sunday. Mr. G. Boddy (Raven's partisan) received at Tunbridge Wells. On this date the larger portion of the Ealing meeting left the Sunnyside meeting room (including Messrs. W. T. Whybrow, W. J. Lowe, Colonel Fitzgerald, and others).

The Ealing facts were published in a paper entitled "To F. E. R.," by W. T. Whybrow.

2 Gloucester Place, Greenwich, S. E.,
24th June, 1890.

Dear Brethren:

Will you kindly see that the enclosed is laid before the brethren at Bexhill?

Yours in the Lord,
(Sent to Mr. Kent, Bexhill.) (Signed) GEO. BROOMHEAD

Greenwich, 23rd June, 1890.

Dear Brethren:

The communication from the saints gathered to the name of the Lord Jesus Christ at Bexhill to the saints gathered to the name of the Lord Jesus Christ at Greenwich, dated 8th June, 1890, has been read before the Assembly here; and the following is the reply of the Assembly.

(a) We observe that you do not furnish the reasons which were asked for, in the letter of 30th May last, for refusing a letter of Commendation given to a brother and sister on behalf of the gathering here, but, that you inform us of "the ground you take."

(b) Any subsequent consideration of the matter is not a justification of a step previously taken.

(c) The question of the teaching of any particular brother is scarcely a matter to be discussed between Assemblies, and we are surprised at your reference to the various pamphlets, which have been abroad, and which are hardly of a character to be endorsed by an Assembly.

The pleas put forward in justification of your action, *however right they may be in principle*, are inadmissible in the present case.

The first supposes "grave charges" being "brought against a teacher who is sheltered and supported by the meeting with which he is connected."

(d) In answer to this we have to say that no charge against our Brother, Mr. Raven, has been preferred before the Assembly here by any person whatever, within or without the meeting.

(e) The case supposed of a teacher under grave charges being sheltered and supported by the Assembly falls, therefore, to the ground.

(f) The second plea supposes the meeting to be in a divided state.

The only ground on which you can have assumed this as regards Greenwich is an unsupported statement by one person (Mr. J. Corbett) who avowedly left the meeting in a disorderly way, and whose letter does not bear the semblance of truth.

(g) Though we are not disposed to question the right of a meeting to protect itself from fellowship with another meeting where evil is deliberately sheltered, still, we do not consider that such a course should be adopted except in the presence of distinct and unquestionable evidence.

In the present case no such evidence was before you, and therefore we consider your course unjustifiable and a grave breach of fellowship.

Yours faithfully in the Lord,
(Signed on behalf of the Assembly at Greenwich)
(Signed) GEO. BROOMHEAD.
G. CHESTERFIELD.

To the Assembly at Bexhill.
(The italics are ours.)

Remarks on the letter from Greenwich of 23d June, 1890.

(a) "We observe that you do not furnish the reasons which were asked for, but you inform us of the ground you take."

N. B. This is not so. They DO furnish the "reasons" that were asked for, in their reply of June 8th, and *these "reasons" are (as they state) "the ground" they "take."*

(b) "Any subsequent consideration of the matter is not a justification of a step previously taken."

N. B. The same remark applies. They took their step in consequence of a *prior consideration which compelled them to act as they did*, and thus did not take the step, *previously to the considerations* which led to it.

(The above two statements of Greenwich are therefore an *inversion of the facts.*)

(c) "The question of the teaching of any particular brother is scarcely a matter to be discussed between Assemblies."

N. B. Therefore, if there is heresy in an Assembly, even an adjoining meeting may not, if the occasion arises, bring it before the notice of that Assembly. This is the principle of the "letter of the ten," in the Bethesda question.

(d) "In answer to this we have to say that no charge against our brother, Mr. Raven, has been preferred before the Assembly here by any person whatever, within or without the meeting."

N. B. This is true in the letter, but not in the spirit: this having been written on *June 23rd*, when a *distinct charge*, contained in Mr. J. Corbett's "printed paper, purporting to give an account of things which he saw and heard at the Greenwich meeting," *had been already taken under the formal consideration of, and thus had been "before" the Greenwich Assembly* (so as to lead up to the exercise of discipline on Mr. J. Corbett), if not actually "*preferred before*" it. Note "*before.*"—Though, thus, *actually "before" them*, it was authoritatively stated at 145 Cheapside, *July 26, 1890*, that the Greenwich gathering, in judging Mr. J. Corbett, *did not go into the doctrines.*

(e) "The case supposed of a teacher under grave charges being sheltered and supported by the Assembly, falls, therefore, to the ground."

N. B. This is not so. For the fact that after the refusal of the letter of commendation, discipline was exercised on Mr. J. Corbett, while at the same time they took no action whatever against Mr. Raven, as to the charges brought against him in Mr. J. Corbett's letter, was proof conclusive, that the Assembly *did* "shelter and support" the teacher, against whom J. Corbett had raised grave charges.

(f) "The second plea supposes the meeting to be in a divided state. The only ground upon which you can have assumed this as regards Greenwich, is an unsupported statement, by one person, who avowedly left the meeting in a disorderly way, and whose letter does not bear the semblance of truth."

N. B. It is true that Mr. J. Corbett's circular letter of March 8th, 1890, in which he said, "And my own daughter, and another brother and sister *who also came out*, are of the same mind," bore only J. Corbett's signature. But, though the correctness of his assertion has been questioned, this statement of Mr. J. Corbett's was essentially confirmed on June 1st by a letter from W. T. Wadson (the "*brother*" mentioned), to Mr. G. Chesterfield to the following effect:

"Mr. Raven's teaching is condemned by seven influential brethren and many assemblies in London, and various parts of the country. Therefore, I wish you to *read me out, and my wife, from the Assembly.*"

Though Mr. J. Corbett's account was unsupported by any other documentary evidence, when Bexhill refused the letter

of recommendation from Greenwich, yet a week before Bexhill gave its reason for so doing, W. T. Wadson had written, as already stated, to withdraw himself and his wife from the Greenwich Assembly; which letter, whether it was, or was not, known at Bexhill, was in evidence at Greenwich, and practically substantiated what Mr. J. Corbett had previously reported.

(g) "Though we are not disposed to question the right of a meeting to protect itself from fellowship with another meeting where evil is deliberately sheltered, still, we do not consider that such a course should be adopted, except in the presence of distinct and unquestionable evidence."

N. B. What was refused *before*, was the discussion between Assemblies of "the teaching of any particular brother."

Here, the question is raised as to the circumstances under which a meeting has a "right to protect itself from fellowship with another meeting where evil is deliberately sheltered." As to this, the letter of commendation to Bexhill, written and signed by Mr. Raven himself, and carried to Bexhill by a leading brother at Greenwich, was, of itself, *prima facie* evidence that the Greenwich gathering had "deliberately sheltered" Mr. Raven's alleged "evil" doctrine; since, up to that time, the Greenwich Assembly had taken *no notice* whatever, as regarded Mr. Raven, of Mr. J. Corbett's "grave charges" against him, though they had been "before" the brethren. This "evidence," then, was, and is, "distinct and unquestionable."

The reader will judge whether, in view of the foregoing remarks, the closing letter from Bexhill was justified; and in order to do this, he will not fail to notice especially, the two *FOLLOWING POINTS*, by which Greenwich *AVOIDS TAKING UP THE MATTER OF MR. RAVEN'S TEACHING*, as called in question by the Bexhill letter of 8th of June, 1890.

1st. Greenwich objects to one Assembly "discussing" the question of unsound doctrine with another Assembly, in which it is alleged to exist.

2nd. They *made no application to Bexhill for more definite charges* against the alleged unsound teacher; and instead of doing so, demand evidence to be shown on *another* point.—viz: whether Bexhill can prove that Greenwich had "sheltered" the alleged evil teaching, at the particular time when their letter of commendation was refused.

Thus, the main matter at issue is set aside, and a secondary point insisted on; and yet the plea is, to this day

urged, that no charge of false doctrine has ever been preferred against Mr. Raven before the Assembly at Greenwich!

As Greenwich objects to the reception of Mr. J. Corbett's testimony as unsupported, the fact of Mr. W. T. Wadson's subsequent documental withdrawal *will be seen by a reference to the dates given* (viz. *June 1, Sunday*).

The dates also show that in presence of the *prior* challenge of Greenwich by Bexhill (which formed the *ground of the contention* at Ealing), those who left Sunnyside room, Ealing, waited a month *after* Bexhill's *final* decision, before breaking bread.

It will be further evident by a comparison of the events of *May 25, June 1 and June 15*, that the unity of the Spirit (re-G. Boddy) was deliberately broken by Mr. Raven's supporters at Folkestone and Tunbridge Wells; and that the division was, in consequence, *PRACTICALLY INITIATED BY THEM*.

The statement of the New York Circular, *Dec., 1890* (G. C., 54 Berwick St., Oxford St. W.), that Greenwich had made "its righteous demand for particulars," and that this demand "was termed evasion," is, as is shown, misleading. The same paper denies "that there was division amongst them." But two others, besides the four mentioned by Mr. James Corbett, had also left the meeting because of this teaching.

The Meeting Sheltering Mr. Raven is Refused, June 29, 1890

June 29, Sunday. The Greenwich meeting refused by Bexhill, owing to the identification by Greenwich with Mr. F. E. Raven and his teaching.

June 29, 1890.

To the Saints meeting at Thornton House,
South Street, Greenwich, Kent.

Dear Brethren:

The consideration of your letter of the 23d instant is a source of sorrow and unfeigned grief of spirit to us: Where is the simplicity which is in Christ, and godly uprightness and transparency, which would surely be apparent in your letter, were you really before God in your consciences at the present time as to all this solemn and grievous matter? We say it with grief, we fail to trace any guidance, or expression in your letter to us, of the Spirit of Christ, or desire to clear yourselves.

You carefully avoid answering the question that is really at issue between us, viz: Your identification with Mr. F. E. Raven and his teaching, and seek to escape by raising quibbles that are unworthy of the consideration, much less

the practice, of Saints, and would be scarcely admissible in a court of law, or amongst the men of the world.

We have given our reasons clearly and simply in the fear of the Lord, why we refused your letter of commendation: It was your identification with Mr. F. E. Raven and his teaching; this you have never attempted to deny.

The principles that come out in your letter are those of Pethesda, which we repudiate; and are not those of holiness and truth, or agreeable to the unity of the Body of Christ, and practically a denial of our corporate responsibility.

From the tenor of your letter we gather that you are determined to identify yourselves with Mr. F. E. Raven and his teachings.

Our earnest prayer is that our gracious God and Father may work in consciences and hearts for the deliverance of many amongst you from these Christ-dishonoring and defiling doctrines.

It is with the deepest sorrow and with a sense of the solemnity of our act, that we feel before the Lord our responsibility to clear ourselves from association with manifest evil, in refusing any further fellowship with you, and in rejecting you as an Assembly.

Signed on behalf of the Assembly at Bexhill, gathered to the Name of the Lord Jesus Christ.

(Signed) HENRY JECKELL
ROBERT KENT
ALBERT WICKHAM

June 15, 1890. Sunday. London. Mr. Raven's adherents at the Ebury Street* meeting (Pimlico, London) ignored the Bexhill notice, of June 8, 1890, which was read in their midst at the Table; and sought to enforce the hasty "intimation" from Greenwich, respecting Dr. Cotton of their meeting (who had for long consistently exposed and opposed Mr. Raven's vagaries, at 145 Cheapside, Saturday after Saturday), and to act in fellowship with the Greenwich Raven party in the matter. The result was division in the Ebury Street meeting. (The details were set forth in a paper published at the time, entitled "Grave Facts").

July 3, 1890. Date of Mr. F. E. Raven's paper entitled "Eternal Life."

*The partisans of a false teacher, in their determination to shield him, even in spite of Bexhill's faithful, necessary and scriptural action against his fundamental errors, first caused division at Ebury Street, London, and then generally elsewhere. Thanks to Mr. Noel for his diaries and notes, for the information along this line has much weight, as well as that about the doctrines that were taught. (Ed.)

(*F. E. R. on "Eternal Life," July 3, 1890.*)

I doubt if the truth of Eternal Life, in its connection with either Christians or Israel, can be rightly understood without an apprehension, on the one hand, of the general force with which the term is employed in Scripture, and on the other, of its modifications in connection with dispensations.

To us, the term, in the literal meaning of the words, would convey little definite idea, since we are conscious that every living soul has an eternal existence with God, or without God.

But, if we first look at the subject as referred to in the Old Testament, we shall be helped in apprehending its moral force. The Old Testament though it may give us glimpses of resurrection and heavenly hopes, in general occupies us with the world as the scene of Man's responsibility and God's moral government; hence, as to the judgment and penalty of sin, whatever may have been involved, it did not go beyond death, i.e., the cutting off of man's life here; and that death was thus dreaded by saints we find with Hezekiah, "I said in the cutting off of my days, I shall go to the gates of the grave; I am deprived of the residue of my years. I said, I shall not see the Lord, even the LORD in the land of the living: I shall behold man no more with the inhabitants of the world." Isaiah 38: 10, 11; and so continually in the Psalms.

Now, it is in the Old Testament that we have the first allusions (prophetically) to eternal life. They are contained, as has been often pointed out, in Ps. 133, "For there the LORD commanded the blessing, even life for evermore," and in Daniel xii., "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

I do not think it can be contested that the thought in these expressions is a life of continued blessing here on the earth in the favor, and under the government, of God, consequent on the power of sin being broken, and creation delivered from the bondage of corruption.

Now, we know that this will be brought about by Christ as the fruit of redemption (the creation awaits the revelation of the sons of God), and will be enjoyed by the godly remnant in Israel, they being born again of water and of the Spirit, and the law written in their hearts, and by many among the Gentiles. They will be in the conditions of human life down here, while the foundation of their moral being will be the new birth. Christ will be the source of their life, as of all life for man. The ministry of all earthly blessing will be, to them, through Christ as David's Son, and consequent on His having entered within the veil, as the High Priest, and come out to them. Heaven will pour out, by the Spirit, its blessings on the earth. Under such conditions will eternal life be known by the earthly saints. I have referred to this, because it seems to show that eternal life stands in contrast to human life marred by sin and under the power of death, which is its present condition here.

When we come to the New Testament we find the thought of eternal life evidently having a certain place in the minds of the Jews, and in the synoptic gospels (Matt: Mark: Luke), though connected by the Lord with the coming age; the Testimony as to it does not generally go, in its scope, beyond life and blessing

in this world. I have said "generally," because the Lord spoke in Matthew xix. 29, and parallel passages, not only according to what had been predicated in the Old Testament, but according to his perfect knowledge of the fullness of the words.

But when we come to the later writings of Paul (Timothy and Titus) we not only find peculiar prominence given to the truth of eternal life, but a scope and bearing connected with it, such as is not found in the Old Testament, or hardly, even, in the synoptic gospels, though the same thought remains, of a life and state of blessing in contrast to man's transitory life here under the power of sin, and liable to death. It is shown as promised of "God that cannot lie," before the world began, connected with a purpose and grace given to us in Christ Jesus before the world was; and Paul speaks of himself as Apostle according to the hope of it. But, what gives to it its peculiar and distinctive character, and even contrast to the thought in the Old Testament is, that it is life "in Christ Jesus,"—the risen, glorified Man; the heavenly man in contrast to the earthly; the new man in contrast to the old.

Eternal life is to be known and enjoyed in Him in the glorious scene into which He has entered as man, in the virtue and power of redemption. "As He is, so are we in this world."

The consequence of this is, that we must connect eternal life now with the new and heavenly condition of man in glory, as is seen in Christ glorified, instead of (as will be the case hereafter) with man in human life and circumstances down here.

Now, when we consider the application of this to the believer, we must bear in mind that the new and heavenly man, with which eternal life is connected, is distinct and apart from the life and circumstances of men down here. This is clearly seen in Christ, whose life is taken from the earth. It is as the risen and glorified Man He is said to be "the true God and eternal life."

Hence, new birth, always necessary if man has to say to God, does not wholly bring in that of which I have spoken. Christ, the heavenly Man, must be received, and that, too, through the testimony to a work by which He has removed, as before God, all that we were morally in the flesh, that everyone, believing in Him, might not perish, but have eternal life.

Thus we begin in Christ, having received Him, and live in Him where He is, in the Spirit, not in the flesh; we begin, there, as babes, and by the ministry of Christ to our souls, increase and grow up in Him; and Paul always looks to our being full grown in Him; but it is evident that this, in itself, is distinct from human life, circumstances and relationships here below. It is a life which has its source and spring, and seat in Christ, and in which the believer, in the power of the Spirit, realizes by faith the new and heavenly being which he is in Christ, for God, in which he grows from the babe to the man, and in which he will be perfected in glory according to the image of the heavenly. It is Christ.

But there still remains to be considered the way in which eternal life is presented to us in the writings of John. I doubt if a complete idea of what eternal life is can be gathered from any single statement, as, very often, two sides of a truth are shown separately in Scripture, and this appears often to be the case in John's gospel. For instance, in John iii. we have the statement that the Son of man must be lifted up as Moses lifted

up the Serpent in the wilderness, pointing to the judgment, in the cross, of man's moral condition in the flesh, and the removal thus of the distance that stood between God and man by reason of sin; so that man might be in the presence of God, revealed in the Son, consistently with Divine righteousness. Thus we have one side of the truth connected with the free gift of eternal life, and in chapter iv. we have the other, the water that Christ gives, the well of water in the believer springing up unto eternal life. Christ formed and living in the believer in the energy of the Holy Ghost. Man, as in the flesh here, is completely set aside. As the fruit of redemption he finds himself in a new and blessed order of things with a new and suited being, and an energy within given of Christ. We have much the same thing in John xx. Redemption being accomplished, Christ first announces to the disciples the new and blessed place of association with Himself in the presence of His Father and their Father, and His God and their God, which he had secured for them. He afterwards breathes on them, communicating to them the Holy Ghost, to be the energy of life within them, while they waited for the risen glorious condition in which they would be fully conformed to Himself.

Thus, again, we see the two sides of the truth. It may be added that, in John, truths are seen in their nature and principle; or, as we might say, abstractedly, rather than in the mode in which they connect themselves with saints in spiritual growth.

The blessings which are peculiarly ours, and the divine nature of which we are partakers, are thus shown to us in their own proper characteristics without modification, because of the actual condition of saints.

It may be added further, that, with John, eternal life is seen in its essential nature rather than in form; and this whether as in Christ, or as given to believers, and it is for this reason, I judge, that we do not find quite the same line taken in regard to growth, though the principles are the same.

Eternal life is given, and is in the Son, and we have it as having Him. We are in Him, though not yet out of the old condition here, save morally by His death, and we live by Him in the power of the Holy Ghost.

It is not so much with John the question of stature, or of our being perfected, as of eternal life in its principle and nature: hence, with John, it is viewed as present.

Eternal life has been spoken of as consisting in the "out-of-the-world heavenly condition of relationship and being," in which the Lord was here alone in the world (see Bible Treasury, 1867). This condition has its full display and perfection in the Son, as the risen glorious man out of death, in which, as Son of Man, He had glorified God. "He is the true God and eternal life." Eternal life is in the Son. But, as to what eternal life is essentially (in relationship and moral being) it was ever with the Father in the Person of the Son, and manifested in Him to His disciples here in the days of His flesh, though they also saw and handled the Lord in His risen condition.

It was ever an integral part of the Person of the ETERNAL SON, but such as could, according to the divine counsels be connected with manhood, and be imparted to men.

But we must remember that, in addition to this, is the incommunicable glory of His person as the only begotten Son. The

Apostles, however dull they may have been as to intelligence, contemplated His glory as of an only begotten one with a Father. Some of them were eye witnesses of His Majesty on the Holy Mount. We, real and blessed as is our completeness in Him, worship Him as One in whom dwells all the fullness of the God-head bodily.

Further, the Lord prayed for all those whom the Father had given Him, that they might be with Him where He is, so as to have the unspeakable blessedness of beholding His glory, which the Father hath given Him, for He loved Him before the foundation of the world.

All this maintains before the soul the peculiar, proper glory of His Person, which every Christian heart would cherish above and distinct from all the blessing into which he is himself brought, in the Son. "He is the true God and eternal life."

It is evident that the above statement of what eternal life consists in, involves a wholly new sphere for man, and a new man in that sphere. The garden of Eden would not have suited an "out-of-the-world heavenly condition of relationship and being." It belongs to, and demands, another scene and order of things. Hence, when for the first time the Lord refers to the subject (in John iii.), He speaks of "the Son of man which is in heaven," though bodily He was then on earth. And when, in John xvii. 3, He describes its form and character for us now that He is in glory, He says, "This is eternal life, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." I think the above is sufficient to show how essential the idea of a new sphere, or order of things, is, to the consideration of eternal life.

In fact, the truth of eternal life as a present blessing cannot be grasped without it.

Now, eternal life was essentially ever in that sphere in the Son with the Father, nor did it cease to be so when it was manifested here: though there was another side to the Person of Him in whom it was manifested, in that He had entered into human life in its earthly conditions. But now eternal life has its full and perfect expression according to the counsels of God in Him as the risen, glorified Man with the Father, and we are in Him there.

We see, thus, with John, the two great thoughts, a new and heavenly Man and a new sphere for man; and both to be realized and enjoyed by the soul that has received Christ now, even before he has done with his earthly existence here.

The way in which eternal life is given to us, is not yet in the glorified condition which properly belongs to it, but in the power of the Spirit and in faith: we are not yet perfected. It must be remembered that, for us, eternal life consists in a new man, and not simply in a new vitality. It is a *new creation* in us by the quickening power of God.

I add a word to show how, in God's ways, righteousness is intimately connected with life. There is a divinely formed state which accords with the believer's standing, as may be seen in the expression, "justification of life" in Romans v. This is manifestly beyond justification from offenses.

The latter refers to us as men down here. We are justified in the scene of our responsibility, where we had been guilty, and, as a consequence, have peace with God. But, divine righteousness,

in its fullest sense, is seen in that the one that was in death for the glory of God, is now the living Man in the glory of God, in a state wholly suited to that glory. Christ went to the Father, and the disciples saw Him no more. The ministry is now of the Spirit and righteousness in the light of the glory of Christ; and we, for whom He was made sin, have life in Him there,—are a new creation in Him, and, as such, become God's righteousness, in Him. The full expression will be in our being with Him in the same glory from whence the ministry of righteousness has come. We have the justification of life. We are alive to God in Christ; and, in being so, are the expression of God's righteousness in which man has been set in glory.

This is the full height of the gospel, the answer to Christ having been made sin for us.

I might have said something as to the effect and influence of eternal life in the character and walk of the believer—for "he that saith he abideth in Him, ought himself also so to walk even as He walked," but I forbear, not wishing to lengthen the paper.

F. E. RAVEN.

July 5, 1890, Saturday. Colonel Binney, a valued teacher, and connected with the 57 Park Street meeting, London, was very emphatic at 145 Cheapside that the Lord's name should be cleared respecting the "blasphemous statements," as he termed them, that had been made by some. Mr. Hooton (a strong partisan of Mr. Raven) got up and walked out, saying, as he went, that "brethren evidently did not know what eternal life is!" (This, again, bears out the truth of Mr. Pinkerton's remark, that the ideas put forth were "*new*.")

Clericalism Forces Division upon a Side Issue

July 19, Saturday. The Ebury Street, Pimlico, Raven Faction, brought down to 145 Cheapside a notice proposing to deal with Dr. Cotton. Its acceptance was insisted on by Mr. Raven's adherents there, notably by Mr. J. S. O., who exclaimed with determined warmth, "*I am in fellowship with Greenwich; and I am not in fellowship with Bexhill.*"

(How sad! Only a few weeks before, Mr. J. S. O. had gone through John's writings, showing quite lucidly that "Mr. Raven was astray." And then, a short time afterwards, we heard him (at Cheapside) say, that he and Raven had so long worked happily shoulder to shoulder, and it would be a sorrow to part. 'Ere long, he, Mr. J. S. O., became one of Mr. Raven's strongest supporters, though not fully with him in his vagaries.)

In consequence of the exceeding lateness of the hour, the meetings' papers were distributed *without the Ebury Street notice upon them as to Dr. Cotton.*

July 26, Saturday. The Raven section of Ebury Street again brought their notice to 145 Cheapside, and Messrs. J. S. O. and Hooton most domineeringly insisted on its be-

ing placed on the papers to be read in the various meetings in London. Many protested against its inclusion, Major Johnston, of India, amongst them.

This was the evening when, in consequence of further postponement, Mr. J. S. O. produced copies of a paper he had had printed (possibly in case of further postponement) *against Dr. Cotton and Mr. J. Corbett*, which many felt to be so libellous as liable to bring him within the arm of the English law. This caused great astonishment and sorrow, that things should have come to such a pass as to allow him to do this to effect his purpose.

Again, we are reminded of Mr. G. V. Wigram's words, "*Every Christian can watch the spirit of heresy.*"

(Note: It was the practice (and found to be necessary) to record on a limited number of papers, viz: one for each meeting, in London, for the information of all the London meetings, cases of receptions, withdrawals, etc. Great care was expected to be exercised in serious matters, that publicity be not given to such Notices, outside the circle in London for which they were intended; viz.: of those *known to be breaking bread*. What can be said, therefore, respecting those very unnecessary defamatory documents circulated on Mr. J. S. O.'s individual responsibility? Two notices were printed on the circular; one, the *Greenwich* notice (not a part of London); and one from the *Raven faction of Ebury Street*, with names, and charges (so called), and suggestive texts of Scripture, published in full!! These were circulated in a crowded room of brothers at a time when any outsider could easily have slipped in to spy; and at a time, too, when a certain London weekly newspaper was holding "Brethren" up to scorn! How God was dishonored!)

August 2, Saturday. The notice papers and register (by private arrangement) being, at an unusually early hour, in the entire possession of the Greenwich (Raven) upholders, the unhappy notice of the Ebury Street Raven faction, was placed upon the papers, at 145 Cheapside, London, *with full knowledge of what must ensue*. Many of these papers were refused by the representatives; and where received and read in many meetings on Lord's day, were met by strong protests.*

*Both the means and the speed with which this division was consummated are amazing, for the Greenwich complaint against Dr. Cotton was registered on June 2; and on Aug. 2, 1890, the Ebury Street Raven Faction's proposal against him was forced upon 145 Cheapside and found acceptance with a part of the meetings. Though Greenwich is one of the 28 boroughs into which Greater London is divided, the Greenwich meeting was not reckoned or included with "the London meetings."

Man's will had now succeeded.

J. N. D. has well remarked, that, "*The moment I get man's will, I get the devil's service.*"

Mr. Henry Brook, a well-known teacher amongst brethren, had reminded the Cheapside brothers that *it had been agreed* that the Ebury Street Notice should be suspended for a while; to which Mr. J. S. O. dogmatically replied, it was—"*necessary it be carried TONIGHT.*"

Mr. J. S. O.'s great point was, to keep off any Notice against his friend Mr. Raven and Greenwich, from the London meeting papers. Mr. Hooton of Hazelville meeting, Hornsey Rise, London, also, with the utmost unconcern, said—"*The division might as well come on this Notice as in any other way.*"

*Division Consummated by the Refusal of the
Goswell Road Notice*

August 9, Saturday. The No. 346 Goswell Road (London) meeting submitted its proposal "for the information and fellowship of the London meetings, through 145 Cheapside," before taking action, viz.:

"That to remain true to the divine principles upon which we have hitherto been gathered, we are bound to own the act of the Bexhill Assembly (of June 8 and 29, 1890) refusing fellowship with Greenwich, and, consequently are compelled to decline the Notice from Ebury Street, Pimlico, involving fellowship with Greenwich."

(Note: At 145 Cheapside, after giving considerable time to talk respecting the Notice from North Row (London), submitted by Dr. Carter and others of that meeting, against Greenwich, which Notice was not even read for the information of brethren, nor its substance communicated (the two or three brothers, viz. J. S. O., etc., conferring, and deciding among themselves at the end of the room, in undertones, as to what action to take,—though there was no need for them to do so), the 346 Goswell Road Notice was read but shelved, and ignored through the Greenwich upholders, notwithstanding the fact that 346 Goswell Road (a not inconsiderable meeting in those days) was the first meeting in London to submit through 145 Cheapside a definite judgment for the information and fellowship of London (as part and parcel of it), "*before taking action thereon,*" the notice from the Ebury Street meeting not having yet been accepted by London as such. It cannot fail to be noticed that, in all this, 145 Cheapside, under its Raven management, forfeited its place as the *servant* of the various London assemblies, viz: as a mere *channel of communication, to record and pass on proposals and decisions.* "Truly, the Servant had become Master.")

August 16, Saturday. The refusal, this evening, by the new Greenwich-Raven faction at 145 Cheapside, to allow the business of the meeting to proceed in the usual way (for 346 Goswell Road had now once more brought down its notice or proposal) by the distribution of the papers for the purpose of recording information, coupled with their refusal to hear, heed, or answer any who did not acknowledge the Ebury Street faction's notice against Dr. Cotton, was *evidence of a preconcerted plan* by those upholders of the Raven heresy; for they had already met in the afternoon, and determined upon their plan of operations for the evening; and the foregoing was their plan!!

They were asked if they had had a prior meeting, but would not say; until Mr. Hooton *inadvertently* let it slip, that such had been the case.

In London, therefore, *the trouble was designedly forced upon the side issue* of the Ebury Street Raven faction's notice against Dr. Cotton for his persistently protesting against the "new" ideas. WAS NOT THIS CLERICALISM?

Many Follow Christ, Who is the Holy and the True

The Raven divergence having now, in London, taken definite form by its ecclesiastical diplomacy, it but remained for those seeking to "hold fast" to the truth, to follow in the "old paths."

August 26, 1890, Tuesday. A full brothers' meeting was held at 346 Goswell Road for Conference and prayer. Colonel Binney, Mr. Arthur B. Pollock, Mr. W. J. Lowe, Dr. Carter, Mr. W. Bradstock, Mr. E. G. Carter, Major Johnston, Major H. H. McCarthy, and many others were present. They remained on the same ground, abiding by the Bexhill decision.

April 12, 1891, Sunday. German Circular, setting forth and declaring the attitude of the German assemblies, objecting to Raven's ideas, and bowing to the Bexhill decision, was in circulation.*

Nov. 19, 1891. In a long, unpublished letter; Mr. H. H. Snell wrote to Mr. J. S. Oliphant:

In your letter, dated September, 1891, you touch, if I mistake not, the root of Mr. F. E. Raven's evil doctrines, when you refer to his statement that—"*the Son of Man, the Second Man, (though not yet revealed) was ever essentially in the Son*" (F.E.R. Nov. 21, 1890), but you do not appear

*If this history of the Raven Divergence had been available at this time, as it should have been, I would have favored publishing it in 1891. (Ed.)

to see this statement is necessary to fit in with his oft repeated doctrine, that—*“Eternal life in scripture always stands in connection with manhood, whether in Christ or in us.”* To justify this, he is obliged to teach what you say—*“that man or (Christ’s perfect) humanity existed in some shape or form before the incarnation,”* or, to quote his own words, that—*“The Son of Man, the Second Man . . . was ever essentially in the Son.”** This is very serious . . . Thus both the Deity and Humanity of the Son are perverted by these new doctrines. Can we conceive a more flagrant error? What is it but to dishonor the Son of God, and to rob souls of the true Christ? Scripture does not say He was “ever essentially” flesh, but “The Word BECAME flesh” (John i. 14).

Later in the same year, in an unpublished paper, Mr. H. H. Snell again wrote:

When a sentence is brought before Mr. Raven’s supporters which they cannot defend, they bring one of his true sentences to meet it. But this is a corrupting principle; and it is clear that *no amount* of truth added to it can neutralize or justify *one unscriptural sentence about our adorable Lord*. On the same corrupting principle Mr. J. S. Oliphant speaks of some taking a sentence out of Mr. Raven’s letters, and speaking of it as bad doctrine; as if *a thousand* additions of the truth could correct *one false statement*. If this mode of proceeding be admitted, then there will be no end to the propagation of false doctrine . . .

Where, let me ask again, do we find in scripture such words as:

“The Son of Man, the Second Man, (though not yet revealed) was ever essentially in the Son”? Again, “He was revealed as last Adam and Second Man, though ever such in His own Person, for the Second Man is ‘out of heaven’ ” (F.E.R. Nov. 25, 1890). Again, “What characterized the Second Man could not include all that was true of a divine Person, as self-existence, having life in Himself, omnipotence, omniscience, and many other attributes of a divine Person” (F.E.R. Aug. 25, 1890). Now this doctrine comes to me not only as without scripture authority, but as opposed to its teaching . . . Peter said, “Thou art the Christ, the Son of the living God.” . . . On another occasion the Son of Man

*Thirty-nine years later, in 1929, Mr. James Taylor of New York, taught different from this; but, while trying to avoid this confusion of Mr. Raven, he fell into even more abominable error, teaching that Christ’s Sonship began only *since the incarnation*; and he denies that either the “Word,” or the Son, or the Eternal Life, are eternal. His false view is that “The Son is only in the Second Man.” (Ed.)

said, "Destroy this temple, and in three days I will raise it up" (John ii. 19).

H. H. S.

Note:

A true judgment of Mr. Raven's views cannot be arrived at without the concurrent aid of his ideas more fully expressed, in answers to inquiries on the part of various brethren.

It must be borne in mind, also, Mr. Raven tells us in a paper issued by him 28th November, 1890, that the explanatory notes to his re-issued letter of *December 6, 1889*, were revised by his supporters; as was also the paper on "Eternal Life," of *July 3, 1890*, which, as was known to many at the time, was *largely modified in deference to the wishes* of some to whom he had submitted it.

This circumstance, therefore, gives greater value to replies to individuals, written at first hand, without any intermediary; as it is manifest that *in neither of the printed issues*, already referred to, *have we the unquestionable disclosure of Mr. Raven's mind.*

Note also:

Mr. Raven withdrew, on Oct. 4, 1890, as giving an air of irreverence to the sentence, the word "helpless," in "Think of a *helpless infant* being the exhibition eternal life, whatever might be there."

It was made with reference to Major H. H. McCarthy's statement which was as follows: "We find two trees in the Garden of Eden. *The tree of life* was connected with Him who was *the fountain of eternal life* before He became man at all; and I need not say, He never *for an instant* ceased to be *the exhibition of it*, from the babe in the manger to the throne of the Father."

The signatories, however, to the *Westland Row, Dublin, circular*, comprising the names of C. H. M., James C. Trench, and others, *do not seem to have been satisfied with the withdrawal*; for, two months after, on November 30, 1890, they write:

"We feel bound to place on record our *condemnation of the irreverent form* (however unintentional) of his statement relative to the infancy of our Lord: and we consider that our brother should *cease to minister until confidence is restored.*" The Westland Row, (Dublin) Declaration condemned his writings as "one sided," "defective," and (in one statement) "irreverent," and added we consider that our brother should cease to minister until confidence is restored. The Notes of the Witney meeting were revised by F. E. R., J. B. S. and T. H. R., and even then were considered

unsafe for publication. The same thing took place at the Crieff (Scotland) Conferences; the Notes being revised and corrected by F. E. R. and T. H. R., and even then it was deemed unadvisable that they should be published (the Christian, a partisan of F. E. R., who took them down in shorthand, on showing them to the writer hereof, but not parting with them, remarked, "*There's enough in these to set the Thames on fire.*"). They have now been so overhauled, that it has been possible to have them printed.

The late Dr. C. Wolston informed the writer hereof, that the Notes of the Malvern meeting were treated in the same way, and for the same reason. Think of it! *Truth* considered unsafe for publication in the church, which is "the pillar and ground of truth"! Witney, Crieff, Quemerford, Malvern, 57 Park street (London), all bore witness to a system, *a new system*, of teaching steadfastly pursued for a long period; and revealed what can be done even by otherwise well-taught brothers, when *once they are off the lines of truth*. And, afterwards, in 1902, certain other new teachings had to be expunged from the printed notes of Mr. Raven's Readings and Addresses in America, for they were liable to cause another division; and did, indirectly, cause The Second Taylor Cleavage, in 1929.

*Untruthful complaints made by Mr. H. C. Anstey to
the German brethren*

(1) The accusers never brought their complaint before the local Assembly in Greenwich, where the accused is responsible, nor sought to prove it to them, as is commanded in the passage mentioned (*viz.* Matt. xviii. 15-17).

(2) In no gathering in England have the accusers, in presence of the accused, thrown the matter *upon the Lord*, who is in the midst, in confidence in *His* faithfulness, so that He might lead to an issue in this sad matter. The seceders (says H. C. A.) have settled the matter in *their own way*, and *their way* was to leave fellowship! !

Could anything be more misleading than the foregoing?

It has been shown with reference to the *Greenwich gathering*, that the Bexhill meeting *DID* make known their complaint before that local Assembly, this action having been forced upon them by circumstances for which those who belonged to the Greenwich meeting were responsible. According to the Scriptural order, that gathering ought to have been foremost in displaying godly jealousy for the Lord's glory (*Lev. xiv. 35*). They, however, never drew back from their expressions of having "*the fullest confidence*" in the brother whose teaching was in question.

In reply to the allegation that "in no gathering in England have the accusers, in presence of the accused, thrown

the matter upon the Lord, who is in the midst;" suffice it to say, that documentary evidence furnished, or admitted by, or in the handwriting of, the accused, put out by a teacher to satisfy others as to his views,—and, that during a *period of two years controversy*,—is surely more than a sufficient basis for a judgment, and is a far more reliable ground than a *viva voce* statement on subtle matters of doctrine; since the *real meaning* of what is said is not always, or readily, seized on by those not accustomed to such matters, even though the *answers themselves may appear at first sight satisfactory*.

Besides which, it is surely evident, that Matt. xviii. 15-17 refers to the case of one who has committed a *personal* trespass against another, and that is not therefore applicable to the case of Mr. Raven.

Mr. Raven's words are, "*I must be judged according to what I have written*" (Letter to J. Dunlop, 10th June, 1890).

A further remark is necessary.

Where Assemblies have been able to act unitedly in refusing doctrine held to be dishonoring to Christ, the primary obligation of guarding the Lord's Table has been, thus, maintained. Where, however, through the working of the leaven, this has not been possible, in that case, either the general reception of evil doctrine, or division, has of necessity, ensued.

The term "Seceder," consequently, describes those who have had to withdraw from the *majority* of an assembly, in consequence of such majority coming to a judgment to which the conscience of the others was unable to submit; whether such judgment *supported* unscriptural teaching, or was a *refusal* of it. To make it, therefore, a term of opprobrium, as though it always implied a departure from the principles of God's House, is no more than a subterfuge; since *obedience* to the Lord *imperatively demands a withdrawal* from any Assembly, that, after expostulation or warning, refuses to close its doors against the intrusion of evil. H. C. A. objects to this; and he untruly calls it, "their own" way.

In this, however, he has gone back from the principles he once so strenuously held, in his own paper on "Neutrality" (Morrish), and "Separation from Evil" ("Bible Treasury," 1879, vol. xii., pp. 250 to 253. C. A. Hammond, 3 & 4 London House Yard, Paternoster Row, London, E. C. 4).

Letter from a Brother in Canada, "breaking bread" for upwards of 50 years; "with additions and omissions," by the same.

Brantford, Canada, Feb. 2nd, 1891.

Beloved Brother,

On my return here, after a short absence, I found your letter of December 25, 1890, which, I need not say, was not to me a happy renewal of our long interrupted correspondence; but I shall try to think of you still, as the beloved brother with whom I had brief but sweet intercourse and fellowship some years ago; and, though a cloud has intervened, whom I shall meet with the hosts that surround Him in the glory, the One who loves us for ever.

I had already seen the circulars from Croydon and Bristol, as well as the "questions and answers;" and I must honestly say, that none of them commended themselves to my conscience, nor did a number of other papers which were sent to me. One thing, that struck me in reading these papers, is the numbers of his own adherents or supporters, who complain, or speak of Mr. Raven's obscurity, or ambiguity; and, if you will bear with me, I will bring some of them before you, as well as some of the expressions so frightfully bad, which chill the very heart of one who cares for the honor of our Blessed Savior.

The anti-scriptural character of the doctrine taught, has been exposed by others so far more able to do so than myself, that I confine myself to what his own friends have written, and the profane expressions so painful and revolting to the heart that loves the Savior. As coming more from your own neighborhood, I quote from the Melbourne circular of Oct. 21st: "We would, however, add, that whilst believing that F. E. Raven is not in any way unsound in his teaching, we consider that he has expressed himself obscurely, and in a manner calculated to create confusion in the minds of saints; and should be thankful if he could see his way clear to withdraw such obscure statements." Mr. Mackintosh, some months ago, wrote, that a teacher ought to say what he means, and mean what he says; and that Mr. Raven's teaching is so obscure and ambiguous, that it is impossible to grasp his meaning,—so that, from piles of MS. notes, a brother who is a very intelligent and learned man, having done his very utmost to get at the root of the matter, had utterly failed. And, I add, it is no wonder, if there were "obscure, undigested, startling statements," in these writings. The *Dublin circular* goes farther still, and judges that Mr. Raven ought to cease from ministry until confidence is restored. Mr. J. C. Trench, in a letter upholding Mr. Raven, writes, "You will, I am sure, understand, that I am in no way to be taken as defending F. E. R., for the unguarded

and unbalanced way he has written. Nor am I to be understood to hold that he has written at all in an edifying way. Some appear to have received blessing through him. *I am not one of those.*" Mr. Champney, who writes a pamphlet as a partisan and special pleader, says, "Mr. Raven went on to distinguish between having eternal life, and having got eternal life. In this he was misunderstood by almost all, I myself being very indignant that he should say (*as I then thought*) *that the babe in Christ, who knows the Father, has not eternal life in any sense*; and for nearly two years I spoke against his teaching, and believed him to be a very unsafe guide." Mr. C. also quotes Mr. Mackintosh as saying, "Mr. Raven has been, I dare say, contending for the subjective, the practical experimental side of things; but, through one-sidedness and obscurity, he has left himself open to attack." Mr. Raven writes as to this, "I do not quite accept his verdict; what got me into trouble was insisting on the objective, the new sphere." So that *while Mr. Mackintosh is quoted to uphold Mr. Raven, it appears, by Mr. R.'s own statement, that he knows nothing about it*, and supposes Mr. R. to have taught the very opposite, of what Mr. R. himself says he has. Mr. Mackintosh also thinks that Mr. Raven ought to cease from ministry until confidence is restored; and yet, his denouncing the brethren who have contended for the truth, is sent all over the world.

And, in passing, I may say, what is the meaning of Mr. Champney's saying that his "letter is private and confidential, and must be so treated"? Two copies have been sent to myself, thousands of miles distant; another was sent to an Indian in this neighborhood. Certainly I am under no obligation to treat it any way but what I may feel right before the Lord; while he may be quite sure that I shall not circulate it.

The above are sufficient, to show that, among Mr. Raven's friends, there is the feeling that there is ambiguity and obscurity in his teaching; which shows the enemy's hand, rather than a "gift," as in the Ephesians, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

I turn now to some of those fearful expressions, from which I believe every child of God (unless under the blinding power of the enemy) must instinctively shrink. "Think of a helpless infant being the exhibition of eternal life." *I answer, think of a puny mortal so characterizing the Blessed One, Who, if He did become a babe born in Bethlehem, was the child born, the Son given, Whose name is called*

“Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace”! When I read the account of the five hundred brothers in Park Street (with reference to this), I hardly know how to restrain my indignation. He condescends to withdraw one word, because “it appeared to be irreverent;” and they express—thankfulness! When he said, he would rather go out of fellowship than withdraw the remainder of the sentence,—why did they not rise as one man, and refuse to be any longer in fellowship with such blasphemy, connected too, as it had been, with deceit and falsehood? Alas! they could charge Mr. Mathieson, and Mr. Ord, with wickedness!! What will they do now, when Mr. Ord’s statements are so fully verified? Not made either (as they state) as charges but in love; that brethren might be awakened to a sense of what was working in their midst. *Can you be aware of the statements recently made* (which a Thomasonian or Unitarian would readily accept); *“Did God die?” “When His humanity was in the grave, where was His divinity?” “I don’t for a moment believe that the Lord Jesus rose from the grave, with the same body that went in?”* I make no comment on these dreadful expressions; and more might be named. It is nearly 60 years since I was first acquainted with Brethren, and more than 50 since I first broke bread with them, but I have never known such widespread profaneness and blasphemy among them as has been brought to light recently: and if a remnant in England have again to go forth without the camp, and that camp Brethrenism in a worse state than anything they have left in the denominations, I am only too thankful to be in fellowship and spirit with them, though the ocean may roll between us.

You say that in condemning Mr. Raven, we unwittingly condemn Mr. Darby. I differ from you entirely in this. I believe Mr. Darby is the most accurate uninspired writer known. I believe also that Mr. Raven must have diligently studied Mr. Darby’s writings; but, having done so, I believe that what Mr. Darby taught, with an unction and power seldom equalled, has passed through Mr. Raven’s mind as through an iceberg, and has come out from his as cold and lifeless as an icicle, having lost both the accuracy and unction that characterized Mr. Darby. I need not pursue, as others have shown how utterly opposed Mr. Darby is to this new teaching. To my own mind, there has been nothing so manifestly of Satan since brethren first gathered to the Name of the Lord Jesus. Its accompaniments also; the number carried away by it, the spirit of *bitterness shown towards those who have exposed it*, the contradictions,

obscurity, duplicity, and subtlety connected with it, show the working by one, behind all, whose ceaseless activity and hostility to the Blessed One, is the same now as in the days of Paul when all forsook him, and in the days of John when there were many antichrists. As to the withdrawals or explanations, they are simply trifling with what is due to the Lord. Nor have I seen one yet, in which there appeared to be real and sufficient self-judgment and repentance. With sorrow of heart,

Your affectionate brother in Him,

J. C. BENNETT.

The above letter, with additions and omissions, was *written to one* (almost at the antipodes), of whom I could use the sweet expression of Mr. B. F. Pinkerton with reference to another, "whom I have known, only to love;" and I add a few further thoughts. I believe there are numbers of simple, godly saints, whose hearts feel, instinctively, any dishonor cast upon the blessed, adorable person of the Son of God. To such I would say,—the tree is known by its fruits; and there is a system of teaching current, of which Mr. Raven is put forward as the principal exponent, which results in blasphemy, and that cannot be of God. Now it is not necessary to enter into, or even to understand, all the depths of Satan. Occupation with truth *feeds, and refreshes*, and no lie is of the truth. When we find the True Christ of God, we do not want to be occupied with a false one. It has been said that there should have been brotherly intercourse over questions, and all might have been happily settled. Where does Scripture hint at such a course? It reminds me of a parable, that I think Mr. Darby once spoke, which was,—asking a burglar if he intended to break into a certain house: of course the burglar said, he had not the slightest intention of doing so. And what is the use of these "questions and answers" which are sent, except to throw dust in people's eyes? There is ample material to form a judgment, without going to ask questions, and to be bewildered. Some of Mr. Raven's own upholders think his teaching obscure and ambiguous, and that he ought to cease from ministering. Can they wonder that others refuse to be any longer identified with him, at all? For my own part, with all that has now come out, I am almost surprised that they did not act sooner. At any rate, when an Assembly, such as Bexhill, acted for God, or professedly did so, the only right course for others was, to accept that judgment as having the authority of the Lord Jesus, *until it was proved to be wrong*. I think Mr. Bellett, with reference to Mr. Newton's heresy, remarked to this effect: that we needed

exercise of heart, more than knowledge or intellect; and surely, in this case, no one with an exercised heart could hesitate, for one moment, as to the course to be pursued, in presence of the overwhelming evidence of the deadly fruit, produced by the false doctrine taught.

"If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him 'God speed.'" (2 John 9-11.)

May we hold fast the true Christ of God, till He come.

J. C. B.

Subtle Obscurity Prepared the way for "The Changed Formula"

In the early days of this trouble, when the new ideas of Mr. Raven were first mooted, Mr. L. Schlotthauer went to England especially to attend a conference of brothers at Kennington, London, to consider them. He had, for long, been an earnest servant of God, as a co-worker with, and successor to, Mr. B. F. Pinkerton upon the latter's death, in the work in Egypt, where God's blessing had rested so very largely upon their labors. At the end of the conference, he could only exclaim, "I'm in a fog." "I don't understand." And can this be wondered at, when an intelligent well-taught aged English brother like Mr. Wm. Bradstock, of long standing, was compelled to write to Mr. Raven, after a careful perusal of his epistolary explanations on these matters, which matters had hitherto been considered (and are) so simple, "Your phraseology is certainly new," "Your way of expressing yourself upon such subjects as divine righteousness and eternal life, are novel to me."

There is no mistaking now the reason why the phraseology was *new*.

A new system of doctrine was being introduced, necessitating the removal of old landmarks, and the introduction of strange new "formulae." "Ideas," which began by casting uncertainty upon the truth as to the possession by believers of eternal life, proceeded to raise objections, in five letters to the writer hereof, to the thought that the "Eternal Life" (1 John i.) was Christ Himself, in the sense of the remark (quoted to him) made by the late Mr. J. G. Bellett in his book "The Son of God," p. 11, viz.: "In the bosom of the Father He was—there lay the Eternal Life with the Father, God and yet with God."

The effect of the objection was soon to be seen in the separation by F. E. R. of "eternal life" from the ETERNAL SONSHIP of Christ (letter, 25 July, 1890); and by the constantly recurring remark that it was "in essence" in the

Son, with the Father; and it "formed an integral part of His Person" (though distinct from His "Person") and was ever in the Son! ("Some letters," p. 4). What a course of reasoning!

Mr. Raven accused Mr. A. H. Rule, for many years a very acceptable "Teacher," with seeking to identify "eternal life" (which, for F. E. R. was "*a technical expression*") with the *life of the ETERNAL SON as a divine Person*. But Mr. Rule never confounded Deity with communicated life, and only taught what has been held by "Brethren" from the beginning; and if Mr. J. N. Darby be a good representative of them, he (J. N. D.) said:

"THE DISTINCTION BETWEEN LIFE AND ETERNAL LIFE IS UTTERLY FUTILE." (Coll. Writ., vii. 32, 33.)

All this theory, imaginative theory (without true Scripture support), has ended by substituting, for the well-tested centuries-old orthodox "formula," viz.: "God and Man one Christ," Mr. Raven's own "*formula*," which never came out so plainly before as it did at a reading meeting with his adherents at Quemerford in 1895, where Mr. Raven, in stating his objection to the phrase "The unity of the Person of Christ," expressed *his formula* as, "In Person He is God; in condition He is Man."

This was, apparently, not objected to by his hearers; though one present did ask, "Why is He not *personally* Man?" Mr. Raven's answer was, "He is *personally* the Son. You cannot have two personalities in one. If He is the Son, He cannot be any other Person. *He always was the Son*, and will always be the Son . . . He is the Son, but in the condition of a man. People are getting to the idea of two personalities." (Truth for the Time, Part viii. May, 1895.)

These words clearly indicate a *Unitarian order of mind*. Nor, is Mr. Raven's theory concerning *the Person* of Christ, a new one; for History tells us of Apollinaris, the younger Bishop of Laodicea, Syria, A. D. 375, concerning whom Neander wrote ("Church History," IV. 98, Bohn), "The great effort of this teacher was again to suppress the doctrine of a perfect human nature taken up into the indissoluble union with the Divine Logos." "Two beings persisting in their completeness, he conceived, could not be united into one whole."

One great snare of Satan is to deny Christ's divinity, and another great snare is to deny His humanity.

Chambers's Encyclopedia says of Apollinaris:

"It was chiefly as a controversial theologian, and as the founder of a sect, that Apollinaris is celebrated. He maintained the doc-

trine that the *logos*, or divine nature in Christ, took the place of the rational human soul or mind, and that the body of Christ was a spiritualized and glorified form of humanity. The doctrine was condemned by several synods, especially the Council of Constantinople (A. D. 381), on the ground that it denied the true human nature of Christ . . . "

The Anglo-American Encyclopedia and Dictionary says of Apollinarians:

"The followers of Apollinaris contended for the divinity of Christ against the Arians, but taught that Christ assumed only a human body endowed with a sentient, but not an intellectual, soul. He believed that the divine nature in Christ supplied the place of a rational human soul (or mind). His views seem to have tended in the direction of those afterward held by Eutyches. They were condemned by the Council of Constantinople in A. D. 381."

Jesus was God and Man in One Person

And this brings us to another serious deviation on the part of the teaching of Mr. Raven and his upholders, from truths always hitherto taught amongst us. Mr. Raven taught of the blessed Lord, that "becoming a man He becomes the Logos" (p. 127, Weston Notes). This is exactly the contrary of Holy Scripture, for therein we are taught the Eternal being of the Word before any created thing—that IN (not from) *THE BEGINNING* the Word was, and the Word was God (John i. 1-3). Later, in John i. 14 Scripture records that "the *WORD BECAME* flesh." Let us ever bear in mind, the incarnation depends upon the Word; and the Word does not "*hang upon incarnation*" (Mr. Raven's expression). (The English term "Word" is of a much narrower signification to that of "Logos," which, with the Jews, in Hebrew, Memra, meant "God," and the Greek Equivalent to Memra amongst the Grecian Jews, was Logos). J. N. D. remarks, "The Logos is God, created everything . . . God and man in one Person" (Vol. x., p. 321); and, referring to the Athanasian Creed, God and Man one Christ, he says, "I am aware and accept the ordinary orthodox statement of two natures in one person. The simple faith, that Jesus was God and Man in One Person, is easily accepted as plain vital truth" (Coll. Writings, Vol. xxix., p. 322).

Those who possess the "Collected Writings of J.N.D.," or some of them, would be helped to see more clearly the evil of Mr. Raven's false teachings, and that they are ancient heresies, by turning to the volume, "Index to the Collected Writings of J.N.D." (C. A. Hammond), and locating and reading suitable papers listed under: Apollinarianism; Sabellianism; Life; Eternal Life; Christ; Christian; Eutychian doctrine; Irvingism; Experience; Faith; Heavenly; Holi-

ness; Incarnation; Person; Humiliation; Knowledge; Man; Monophysite controversy; Mysticism; Philosophy; and Rationalism.

Mr. Raven succeeded in capturing our aged brother Mr. J. B. Stoney, as well as Mr. T. H. Reynolds, as supporters, but time was when Mr. Stoney wrote approvingly of "The union of the Son, a divine Person, and the Savior's humanity" (A voice to the Faithful, Vol. xix., p. 97). Now, here is a curious fact. Edward Irving reasoned that, "though Christ had a fallen human nature He could not be charged with sin, as only a *person* could sin, and He was not a human *person*, having only an impersonal humanity;" meaning that, in *person* He was God.

That Christ was God, possessing an *impersonal humanity*, became the Christ of Mr. Raven, as well as of his lieutenants.

The old "formula."
God and Man one Christ
"We say Christ is God,
Christ is Man,
... but it is *Christ* who is the
two."

Synop., Vol. v., p. 18.

"The simple faith that JESUS was God and Man IN ONE PERSON can easily be accepted as plain and vital truth; but the moment you deny *personality in the Man* Christ Jesus, you run into a thousand difficulties and errors. What is really denied is Christ's *INDIVIDUALITY* as a Man." Coll. Writings

Vol. xxix., p. 34.

"No man knoweth the Son but the Father." Matt. xi. 27.

THE PERSON OF CHRIST

"If the soul were but impregnated with the thought, that this blessed One (seen *where* He may be, or *as* He may be) was the very One who from all eternity lay in the divine bosom; if such a thought were kept vivid in the soul by the Holy Ghost, it would arrest many a tendency in the mind which now defiles it."

J. G. B.

"To enter upon subtle questions as to the Person of Jesus tends to wither and trouble the soul, to destroy the spirit of worship and affection, and to substitute thorny inquiries, as if the spirit of man could solve the manner in which the humanity and the divinity of Jesus were united to each other. In this sense it is said, 'No one knoweth the Son but the Father' . . . That He is really man, Son of man, dependent

The new "formula."
In Person, God; in Condition,
Man.

"The blessed Lord could say I as God . . . He could say I as Man . . . but when we ask who was the conscious "I," the answer is, the Son of God speaking as Man on earth."

T. H. R., Letter, Dec. 3, 1895.

Query—Why is He not personally Man?

Mr. Raven—"He is personally the Son. *You cannot have two personalities in one.* He is the Son, but in the condition of a Man." "Truth for the Time."

Part viii., May, 1895.

on God as such, and without sin in this state of dependence, really God in His unspeakable perfection—to this I hold, I hope, more than to my life. To define is what I do not pretend . . . If I find something which enfeebles one or other of these truths, or which dishonors what they have for object, I should oppose it, God calling me to it, with all my might.

“May God give you to believe all that the Word teaches with regard to Jesus! It is our peace and our nourishment to understand all that the Spirit gives us to understand, and not to seek to define what God does not call us to define; but to worship on the one hand, to feed on the other, and to live in every way, according to the grace of the Holy Ghost.”

J. N. D.

“My son, hear the instruction of thy father, and forsake not the law of thy mother: for they shall be an ornament of grace unto thy head, and chains about thy neck.”—Prov. i. 8, 9.

ETERNAL LIFE

“In Him was life and the life was the light of men.” John i. 4.	}	As the Father hath life in Himself; so hath He given to the Son to have life in Himself.	{	God hath given to us eternal life, and this life is in His Son. 1 John v. 11.
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Christ says, “I am the life.”	{	J. N. D. “He is Eternal Life. So the Gospel, ‘In Him was life, and the life was the light of men.’ ‘As the Father hath life in Himself, so hath He given to the Son to have life in Himself’ (John v.). All this is plain. Life is in the Son or He is life. ‘IN HIM WAS LIFE’ and THAT LIFE He has in manhood.”	{	The believer says, I HAVE eternal life.
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“I AM THE LIFE” (John xiv. 6). “That ETERNAL LIFE” (1 John i. 2). “The Fountain of LIFE” (Psalm xxxvi. 9).	{	“I GIVE UNTO THEM ETERNAL LIFE”	{	“He that hath the Son hath life” (John v. 12). “He that believeth on the Son HATH Everlasting life” (John iii. 36).
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“THE DISTINCTION BETWEEN LIFE AND ETERNAL LIFE IS UTTERLY FUTILE.”

J. N. D. (Coll. Writ., vii. 32, 33).

J. B. S., 1885. “The life that He had IN COMMON WITH THE FATHER, and He then, as the ‘last Adam’ gives us this Eternal Life.” (“Voice,” xix.).

- J. N. D. "Eternal life . . . THAT LIFE WHICH WAS ESSENTIALLY IN THE FATHER HIMSELF, which was in the Person of the Son down here, the life that God gives us in Him." (Coll. Writ., xxxiii. 34).
- J. G. B. "The inestimable mystery of the SON BEING OF THE GODHEAD, HAVING ETERNAL LIFE WITH THE FATHER." (Son of God).
- C. H. M., 1873. "The LIFE OF CHRIST communicated to the believer, dwelling in Him." (Things N. & O., Jan., 1873).
- Lord A. P. Cecil. "You have the VERY LIFE OF GOD in your hearts." "The life of God is communicated to us" (Eph. iv. 18). "Grace has set us in connection with the life of God, we are made possessors of Eternal life in the Son." (Ephesians. Notes).
- Lord Congelton. "This life is not a new life to Jesus, it is the life that was in Him before His death."

CONCLUSION

ETERNAL LIFE, then, is "that life which was essentially in the Father Himself" (J. N. D.), the life the Son had had "in common with the Father" (J. B. S.), His life,— "the life of Christ" (C. H. M.).

This "Stream which passes through each soul" (G. V. W.) is "the life of Christ, the Son of God" (C. H. M.), and it "flows through all His members, and through each in particular" (C. H. M.), "flowing out from him (i.e. the believer) in the ten thousand little details which go to make up our daily practical life" (C. H. M., 1873). "It is in HIM, BUT it is given to us. . . HE has life in Himself. God has given US eternal life. . . My hand is alive, but my life is not in my hand, MY hand lives by virtue of its Union with my body" (J. N. D.).

"We can never walk till our position by grace is settled, and the life of God (Eph. iv.) is communicated to us. What a life! When we have received the truth as it is in Jesus, this life is in us which has its spring in God" (Lord A. P. Cecil). "We are given this blessed life of God by grace. We are called to go and show it forth to others" (Lord Cecil). "The relationships of life and their duties all existed in the old creation, but now, by redemption, they are put on a new platform (Lord Cecil). The believer has eternal life *as to his soul*, with the assurance of its *future application* to the *body* when the Lord comes again" (Lord Cecil).

The "life which was essentially in the Father Himself" (J. N. D.), which the Son "had in common with the Father" (J. B. S.) (the life which was "in the Father" and "in the Son,") is now possessed by believers in common with the Son ("which thing is true in him and in you").

Christ could say "*I am the life.*" The believer can say "*I have eternal life.*" "That eternal life," "the fountain of

life" is Christ. We partake of the Stream and *have life*. But our *partaking* does not make us *Deity*, any more than it makes us *the Fountain*. "*IN HIM WAS LIFE*," and *THAT LIFE* He *has* in manhood." (John v.) (J. N. D.)

N. N.

THE SECOND CIRCULAR OF THE CONTINENTAL BRETHREN

Elberfield, March, 1891.

To the Brothers H. C. Anstey, J. B. Stoney, and C. H. Mackintosh.

Beloved Brethren:

Many of those brethren, who were together in Elberfield in November last year and made the declaration sent to you as to their position with regard to the deplorable division among the brethren in England, are now again assembled, as usual, to consider the word. They have taken this opportunity of examining carefully Mr. Anstey's open letter, which you have thought well to write to these brothers, as an answer to the above mentioned declaration, and, we regret to say, to send it out in all directions.

They were, for a moment, undecided whether they ought at all to answer a letter which contains so many unjustified assertions, and, in several cases, directly contradicts itself.

As it has, however, (which is to them incomprehensible) been acknowledged and confirmed by two aged and highly esteemed brothers, to one of whom they are so much indebted, they feel it their duty before God to answer as follows:

We said, in our declaration of November, 1890, "That the *cause* of these sad occurrences and divisions is to be found in the teachings of Mr. Raven, which, in spite of repeated exhortations, he holds to, and which are, in greater or lesser degree, contrary to Scripture, lead souls astray, and are dishonoring to the blessed Person of our Lord and Savior."

You answer that, if this were so, the Holy Scriptures give us distinct injunctions how to deal with such a man.

We agree fully with you on this point, but are at the same time persuaded, that we have acted precisely according to these injunctions, in acknowledging the decision of the Assembly in Bexhill.

This Assembly has *not separated*, as asserted, from the Assembly of God in general; has not, as you say *gone out of fellowship*; has not dealt with the matter *in their own way*; but has, in a Scriptural way, "decently and in order," protected itself against evil, by refusing, under stress of

circumstances, fellowship with the gathering in Greenwich, which expressed as a gathering its fullest confidence in Mr. Raven, and declined to examine into the doctrines, by which, for a long time, the consciences of their brethren had been disturbed and distressed.

This is clearly to be seen in the correspondence between Bexhill and Greenwich.

That there was a cause for the disturbance of consciences you will not deny. Mr. Raven teaches, for example:

"Next, as to eternal life. It was God's purpose in Christ from eternity; it was, in essence, with the Father in eternity, but has now been manifested in the only begotten Son of God, who came here, declaring the Father, in such wise as the Apostles could see it, and afterwards declare it by the Spirit—but I regard it of all importance to maintain, clear and distinct from any purpose of blessing for man, the true deity, the *eternal Sonship* of the Word. Eternal life is given to us of God, and, it is in God's Son—for us it is the heavenly relationship and blessedness in which, in the Son, man is now placed and lives before the Father."

(Letter to J. S. O., 21 March, 1890.)

"Talking about Christ manifesting to the unbelieving world eternal life—the blessedness in which, as man, He was with the Father—are, to my mind, not only erroneous, but repulsive."

(Letter to J. S. O., 6th Dec., 1889.)

"In regard to eternal life; it seems to me that it is a kind of technical expression, indicating an order and state of blessing, purposed and prepared of God for man. With Paul it is viewed as a reward, or end, or hope—though the believer being called to it, is to grasp it while on the road to it. With John it is present and moral (not in display), formed for us by the incarnation of the Son of God—and we having entrance into it through death. The Son, where his voice is heard, gives us the privilege and entry and freedom of this sphere of blessing which is expressed in Himself as man—the privilege of blessed nearness to the Father, and of being the object of the Father's joy and love and delight. Hence, the Eternal life is in the Son, He is it. So that Eternal Life is objective and practical rather than subjective, a sphere and order of blessing."

(Letter, 1 May, 1888.)

Mr. Raven separates thus Eternal Life from the true Godhead of the Son, and makes it for us to be simply *relationship* and a *state of blessing*, which was purposed and prepared by God for man beforehand, but now, in the Word become flesh, has been *made or formed*; with regard to Christ, he calls it the *blessedness*, in which he was as Man with the Father.

"Eternal life was ever an integral part of the Person of the Eternal Son, but such as could, according to the divine counsels, be connected with manhood, and be imparted to man."

(Eternal Life, page 6.)

Mr. Raven says that Eternal Life is a part of Christ, and that this part is imparted to us; while, according to Scripture, not a part of Christ, but Christ Himself is our life.

"Now when we consider the application of this to the believer, we must bear in mind that the new and heavenly man, with which eternal life is connected, is distinct and apart from the life and circumstances of men down here.

"This is clearly seen in Christ, whose life is taken from the earth. It is as the risen glorified Man He is said to be the true God and Eternal life." (Eternal Life, page 3.)

"As the risen and glorified man He is the Eternal Life."

(Letter, 2 July, 1890.)

Mr. Raven teaches, that, *not as living on earth* the Lord was the Eternal Life; but only after He, having been separated by death from all circumstances of human life down here, was risen and glorified.

"What I thought, and I think maintained, at WITNEY, was that, though the "fathers" had not received anything from God that the "babes" had not received, yet that no one could, as to his Christianity, go beyond the testimony he had received, and hence there might be Christians who, in this sense, had not Eternal life. The early Christians had forgiveness of sins, and the Spirit, and were waiting for the Kingdom. The truth of Eternal Life came out with Paul's testimony. As to the other point, I should still hesitate to say, that Eternal life is presented as a principle of living, for the reason that, for us, Eternal life means a new man, and not simply a new vitality. Hence, it is 'He that has the Son has life,' and 'He that eateth me shall live by me.' I think Eternal life describes generally, the blessing in which we are placed before the Father. The principle of living is Christ assimilated, and effective in us by the power of the Spirit, so that we are formed in the new man." (Letter, 16 July, 1890.)

"But what is born of the Spirit is Spirit, and Eternal life is Christ, and that (as J. N. D. has said) revealed as man, in glory—He has to be digested into the life of our new being, and that is more than new birth." (Letter, 5th August, 1890.)

Here, the conclusion must be drawn, that believers *before* the calling of the Apostle Paul did not possess Eternal life, *nor even after they had received the Holy Ghost!*

Further, Mr. Raven here asserts, that even at the present day, there may be believers, who, in a sense, have not eternal life. Lastly, not to mention his irreverent manner of expression, *wounding every Christian sensibility*, he teaches the fatal error, that Christ is made *one with us*, while, according to Scripture, we have been made one with Christ, and become changed into His image.

"The effort of many is to make out, that Eternal Life is a Person, and I am not prepared to accept this. Scripture does not say that Eternal Life is Christ, but that Christ is Eternal life, i.e., that the heavenly condition of relationship and being in which Eternal life consists, exists, and is embodied and expressed in Him; and we, in having the Son, have Eternal life."

(Letter to a brother at Ealing.)

Thus, according to Mr. Raven, *not Christ personally* is the Eternal Life, but a heavenly condition of relationship

and being,—a *something*, which has found its expression in Christ, and is imparted to us through Him.

"In the Epistle of John the Apostle is not, as I understand it, unfolding the Person of the Son; but declaring something that came to light, and is now perfectly expressed in Him, and in which, in having Him, we, too, have part."

(Letter to Mr. Edwards, 24 July, 1890.)

Although he admits that Christ is the Eternal Life, yet the explanation he adds makes this admission wholly powerless and worthless.

"In writing to a brother at Ealing I pointed out the monstrosity of an assertion of the Major's, that the Lord never ceased to be the *exhibition* of Eternal life from a babe in the manger to the throne of the Father. It was no question of what was there in the babe; God manifest in the flesh, eternal life, and all else, but of what He was the exhibition, for Major McCarthy meant in detail. He was as a babe the exhibition of infancy in its helplessness; for all else, though there, was for the moment veiled."

(Letter, 20 March, 1890.)

"Think of a helpless infant being the exhibition of Eternal Life, whatever might be there."

(Letter, 2 July, 1890.)

"The true God was in the babe in the manger, but those who worshipped Him there had been enlightened as to who He was. What they saw was 'the sign'— the babe wrapped in swaddling clothes lying in the manger."

(Letter, 14th August, 1890.)

Here we meet again with the same irreverent way of speaking of the Person of our blessed Lord. It is true, that Mr. Raven withdrew subsequently, at the wish of others, the expression 'helpless,' but the meaning of the sentence is not changed by this: he himself declared on the occasion of the withdrawal of that expression, that according to his conviction the remainder of the sentence contained the truth, and *that he would rather go out of fellowship than withdraw it*. As regards the doctrine, Mr. Raven separates the true Godhead from the manhood. He says, *God was in the babe*, whilst Scripture teaches us, that even the babe in the manger was: GOD MANIFESTED IN FLESH; IMMANUEL (God with us).

"The key to almost all I have said lies in my objection to apply in an absolute way to the believer in his mixed condition down here, statements in Scripture which refer to what He is, or what is true of Him, viewed as in Christ."

(Letter, 6th Dec., 1889.)

According to this the believer, because sin and the flesh are still in him, cannot apply to himself in an absolute way texts such as the following: "In whom we have redemption, the forgiveness of sins" (Col. i. 14), "Who has blessed us with every spiritual blessing in the heavenlies in Christ" (Eph. i. 3), "There is now no condemnation to those in Christ Jesus" (Romans viii. 1), and many others.

We could make many more quotations, but believe that the above extracts suffice for justifying our decision of November last year: "that such doctrines are contrary to Scripture, lead souls astray, and are dishonoring to the blessed Person of our 'Lord and Savior.'" We would not suffer a man, who taught such things, to remain in our midst, and we thank the Lord, that He has given the assembly in Bexhill light and grace, to purge itself from this leaven.

It is true that the friends of Mr. Raven take pains to prove from other letters and writings of his, that he, as regards the points of doctrine objected to, is not only thoroughly sound, but even teaches precious truths: they bring extracts which appear to state exactly the contrary of the above citations. As long, however, as these latter and the doctrines contained in them, have not been clearly and distinctly acknowledged as evil and withdrawn, we consider these efforts but a clever attempt of the enemy, to *cover up* the evil and to blind the eyes of the saints.

You assert, in your letter, that "the Lord has exercised the souls of brethren, and is still exercising them, to confess to Him and to His own all wrong expressions;" but we must refuse this assertion as being thoroughly delusive. For, although some few very evil expressions made use of by other brothers have, we are glad to say, been withdrawn—expressions, however, which, in no wise, determined us in judging of the doctrine, still, Mr. Raven has given up no single point of his doctrinal system. On the contrary, the contents of the many letters and pamphlets written lately by Mr. Raven and by several of his defenders, prove how dreadfully the leaven has worked and is still working. In order to show how far he has already strayed from the truth, and where he is leading souls to, we append the following extracts:

"I believe eternal life was ever in the Son, both in purpose and essentially, just as I believe the Son of Man, the Second Man (though not yet revealed) was ever essentially and in purpose in the Son. He has become it, but as to all that gives it its character, it is of the Son. Jesus says, 'No one has ascended up to heaven, but he that came down from heaven, the Son of Man which is in heaven;' and again; 'What and if ye shall see the Son of Man ascend up where He was before?' And Paul says, 'The Second Man is out of heaven.' Now that the 'Son of Man,' 'the second Man,' and 'Eternal life' have, so to say, taken form, Scripture shows that they are from heaven, but He in whom they are revealed, is also the ETERNAL SON.

"Morally, there is no difference between life as eternally in Him and Eternal life, but it is evident that divine life must be in a way affected by coming into manhood, must connect itself with qualities (obedience, subjection, dependence, etc.) which have no part in the proper life of God."

(Letter, 21 November, 1890.)

We do not consider it necessary to add any comment to these words; they are nothing but gnosticism. Scripture says "Thou art my Son; *this day* have I begotten thee" (Heb. i. 5), while by Mr. Raven, *an eternal humanity* is taught, not only in *purpose*, but also in *essential being*.

Our object is not controversy, but we cannot refrain from expressing our conviction that these teachings, in connection with many similar writings of Mr. Raven's friends, which we have received, present a systematic attack of the enemy on the whole framework of the truth of God.

That *heaven is actually present*, which must be purged out, you admit in your letter. Also the meeting in Westland Row, Dublin, acknowledges this, in saying:

"Nevertheless, we feel bound to place on record our condemnation of the one-sided, defective, and unguarded manner in which Mr. Raven has presented the truths he desired to unfold; and also the irreverent form (however unintentional) of his statement relative to the infancy of our blessed Lord, and we regret that brethren did not accept his offer made at an early stage of this trouble to cease from ministering;* and we consider that our brother should cease to minister until confidence be restored. We desire to express our utter abhorrence of the attempts of some to divide the life of the Lord Jesus, whom 'no man knoweth' (Matt. xi. 27), leading to the unholy expressions, which have been uttered, though thankful that, so far as we know, these expressions have been judged and withdrawn."

Further, on 27th September, 1890, Mr. Mackintosh wrote to one in our midst. . . . "not that I endorse all Mr. Raven's statements, far from it, I consider many of them involved, obscure, ambiguous, and one-sided. In fact, I quite agree with what you say on the subject.** And further, I believe that many of the questions that have been raised are, at once, irrelevant and irreverent. They should have been rebuked and rejected at the outset."

*We have made diligent inquiries as to this point, and fear our brethren in Dublin have been misinformed. The only offer made was, as we understand it, to abstain from visiting certain places and meetings where open and strong objections to his teachings had been made.

**The writer had, among other things called Mr. Raven's doctrines, an error, the consequence of which would be that the Christian becomes occupied with his own growth in grace instead of with Christ and His work; which would lead to pride in the one, and doubts as to one's safety in Christ in another; he also wrote that Mr. Raven used very bad expressions on eternal life, and as to the Person of the Lord Jesus.

We cannot refrain from expressing our great astonishment that you, while holding such a judgment as to the doctrines of Mr. Raven, will not assume a decided attitude against them. You admit that leaven is present, and remain, nevertheless, in connection with it, and judge those who have purged themselves from it.

Again, the charge of despising the presence of the Lord in the midst of the two or three gathered to His Name, recoils with full force upon yourselves, on account of your paying no attention to the decision of Bexhill.

We know well what accusations were subsequently raised against this assembly, as if they had been influenced by others, etc. But the following letter of a brother in that gathering, shows how groundless and unjust these accusations are.

Trescoe House, Bexhill, Sussex,
27th January, 1891.

My dear Brother:

Your letter arrived yesterday, and I hasten to answer your inquiries, though it be truly sorrowful work to have to say the things asserted and circulated far and wide as facts, are without the slightest foundation and devoid of a particle of truth; how terrible that brethren dearly beloved in Christ, and for their works' sake, should lend themselves thus to the enemy. Is it not striking that, when the blessed Lord is speaking to His disciples of the coming of the Holy Ghost, He speaks of Him in each instance as "the Spirit of Truth?" (John xiv.; xv.; xvi.). Thus we have no difficulty in tracing the hand of the enemy, and the power under which those have fallen who have accepted and are exponents and defenders of doctrines derogatory to the glory of our Lord Jesus Christ, and subversive of the truth of God.

My own earnest desire is that, in refusing to be identified with such teaching, or with those who promulgate it, one's heart might be kept in all the tenderness of Christ's own love for His own, so that, without ceasing, one might earnestly plead with God our Father for them, and no bitter feelings find any lodgment in our hearts, or harsh and unchristlike words find expression in our converse as to them, thus the Holy Spirit may not be grieved, or the feet of the simple stumbled, and our own souls damaged.

Surely, we find the danger and tendency of controversy is to create place for the flesh, and unless we are in reality with the Lord, the flesh comes in, and all is at an end as to Christ's glory, and, surely, this is all we have to care for, or be mindful about; is it not?

But, to turn to your questions, *first*, as to Mr. Boddy's visit to Bexhill; he did not call upon any brother that I am aware of, either *before* or *after* the Lord's day, when he presented himself with his wife at the meeting; that is, he never visited any of us during his stay at Bexhill. I know not how many days he was in the place, probably about a week; but as to the exact time, I do not know. So, you see, the first thing is without a shadow of truth. The only word I spoke to Mr. Boddy was previous to the meeting when I asked him if he would respect the consciences of the saints here by sitting back, and in not presenting his letter. This, as you know, he refused; and made a public refusal of it necessary.

Secondly, as to our consulting Mr. C. D. Maynard prior to our action, and his advising us what to do, the fact is, he did not know Mr. Boddy was in Bexhill; the first thing he heard was, what the Bexhill Assembly had done.

The dear brethren mentioned by you as managing things here had no more to do with our action than you had. It is a statement made in letters of Mr. Oliphant, which, I trust, in the Lord's goodness, he may, one day ere long, judge and confess as sin; to stigmatize the action of a company gathered to the Name of the Lord Jesus Christ as a "party move," etc., and that, too, without the slightest vestige of proof for the statement, is, to me, very dreadful. But through His grace, we have never attempted to vindicate ourselves; we leave the matter with the Lord; but, when asked, as in the present case, we simply state the facts and leave it with the saints to judge before the Lord as to it.

We were all conversant with the facts of what had transpired in London and Greenwich and the doctrines taught by Mr. Raven and his supporters. It had been going on over two years; and several brethren had visited us, who had imbibed these teachings; and sought to get our acceptance of them. So, here again, what is said as to our ignorance of facts is entirely without foundation. The gathering numbered about 24 (seven brothers), besides visitors at the time; four sisters after the decision as to Greenwich, left us, and went with Mr. Raven. Two other sisters have gone from brethren altogether. Otherwise we remain together, though we have had to find another meeting room, as the old one belonged to our brother Mr. Oliphant, and he, as was to be expected, gave us notice to quit.

The last point in your letter as to Mr. Maynard writing our letters is as untrue as all the other statements: together we waited upon the Lord, came together for prayer again and again, and laid all our exercises before Him, and sought

His gracious guidance, which we have never, for one moment, doubted He afforded us, and drew up our replies, and amended them as we judged any alteration in the wording required, though in truth we felt it was a matter that required but few words: and there was no attempt or pretense to write anything but our simple convictions before God as to the character and effect of the teaching dividing and scattering the beloved sheep of Christ.

I trust, dear brother, this is a sufficient reply to your questions. If you need anything further, I will endeavor to write you more fully, but it is really all summed up in a word; all the statements so diligently circulated are without a particle of truth, and the work of Satan to blind the eyes of the saints as to what is really in question—the Person of our ever blessed Lord Jesus Christ, and the truth of God.

May the Lord graciously strengthen your hands, and those of the dear brethren with you, for His service, and the comfort and building up of the dear saints, in these evil and sorrowful days, and while judging what is evil, have our hearts set upon what is good, pure, and holy; yea, upon Christ. If the enemy can fill our minds with questions, he has gained his advantage; but our God and Father would, by His holy Spirit and Word engage our heart's affections with His Beloved, with Christ; is it not so? (Phil. iii. 13, 14, 15; iv. 8, 9).

With warmest love in Christ,

Your affectionate brother in Him,

(Signed) ROBERT KENT.

Your further remarks have justly excited our astonishment. How is it possible to assert "that the accused was never visited (according to Matt. xviii. 15-17) by one (or several) of his accusers, in order to prove that 'leaven' was present, and to arouse his conscience as to it?" You know, as well as we do, that (not to mention the writings directed against Mr. Raven, which you term "biting and devouring"), for a long period, *numerous* efforts have been made, orally and in writing, privately and publicly, singly and by several, to convince Mr. Raven of the unscriptural and corrupt character of his teachings, and to prevail upon him to withdraw them. But all efforts were in vain, he *would not* give them up—can it be called "following righteousness" (whereunto you exhort us in your letter) to circulate such untrue accusations?

Your reference to Matt. xviii. 15-17 appears also very strange, to us. Must we remind you that these verses treat of the way one has to behave, when a brother sins against me *personally*, but not of the conduct of a gathering, when

heaven becomes manifest as regards walk and doctrine? If a brother sins against me personally, I ought to go to him, and seek to convince him, etc.; but if anybody in an ungodly way raises "babblings" and "questions," speaks perverse things, and thus falsifies the truth of God, causes "divisions and offenses contrary to the doctrine which you have learned," we should *avoid* him, *reject* and *turn away* from him; a man that is a heretic, we should, after the first and second admonition, *reject*. If anyone come unto me and bring not the doctrine of Christ, I am not to *receive* him, nor even to *greet* him—(Comp. 2 Tim. ii. 16, 23, 25; Acts xx. 30; Rom. xvi. 17; Titus iii. 10; 2 John 9 and 10).

You add that "the accusers have never brought their charges before the local assembly (Greenwich) where the accused was responsible, nor tried to prove them to the same. To this, we answer: Not only were the consciences of many brethren, both in England and other countries, for two years, disturbed and distressed by Mr. Raven's teachings; not only had several pamphlets appeared, in which these doctrines had been proved unscriptural and pernicious;—but, also, the Assembly in Bexhill had written to the Assembly at Greenwich; . . . "The ground we take is this: that you have, in your Assembly a brother, Mr. F. E. Raven, whose teaching is, we judge, derogatory to the glory of the Person of our Lord Jesus Christ, and contrary to the Scripture. The effect of his teaching has been to cause sorrow and contention far and wide, amongst those gathered to the Name of our Lord Jesus, and to raise questions leading to discussions concerning the Person of our Lord, which are, to us, irreverent and profane."

In the light of these well-known facts your assertion appears thoroughly groundless and unjustified, and must fill every upright heart with deep sorrow.

Again, where is it written, as you assert, that the accused must be confronted with their accusers, and in this way their guilt proved; above all, when it is a question of evil doctrine? We can find nothing of this in Scripture. Before what Court Justice should the charge be raised, and the proofs required, produced? We infer, from your letter, that you consider the gathering in Greenwich as the Court before which this matter should have been settled. But this very gathering had, in advance, expressed their fullest confidence in Mr. Raven, and declined to examine into the doctrine! What were the brothers, whose consciences were disturbed, now to do? Should they lay the matter before another gathering, or call a conference of brothers? Would these have been a Court capable of definitely deciding the

question, so that this decision would have been binding for all other saints?

Beloved brethren, if such a mode of bringing proofs as you require were enjoined and necessary, all discipline with regard to the doctrine and all separation from those who do not abide in the truth would be impossible. For, if I may not separate from an unscriptural system, or, as in the present case, from a teacher of error and his Supporters, until I have proved *to them* that they hold evil doctrine, I cannot separate at all. A teacher of error will never admit that he is teaching evil, unless his eyes are opened by the grace of God; but then he ceases to teach evil.

Besides, what further proof is needed when the evil doctrines have long been accessible to all, in "black and white"?

Many now ask, "How is it possible, that unjudged leaven can exist in Greenwich, when so many aged and excellent brothers are unable to discern it?"

To this, we should like only to answer with the following words of our dear brother, J. N. Darby, which he wrote more than 40 years ago, on the occasion of the separation from Newton:

"This may be always remarked, that where there is a work of the enemy, even saints may fall into it, if they do not treat it as such. It has power over the human heart, and where there is not in the soul the power of the Spirit to judge it as the positive mischief of the enemy (and so, it will be judged, where that power is), there the soul will fall into it as if it were more perfect truth than what the Spirit teaches.

"Nor is it to be thought for a moment that true saints of God are not liable to fall into these snares. On the contrary, what makes it important to consider them, is, that they affect the saints of God. Did they not, it might be sorrowful instruction, but no more; just as the awful darkness of heathenism . . .

"But there is a further point which it is right to notice. Truly godly people may be the instruments of helping on a system which is truly Satan's.

"Now many may be quite unable to detect Satan working in this way, but there will be always enough, through the faithfulness of God, to guard souls really waiting on Him from falling in; or if listened to, through grace to bring them out. But then, it will be, and must be, judged as evil, not dealt with as a mere measure of better and worse."

But, even if we were to suppose, that those aged and esteemed brothers were right, and that the expressions of Mr. Raven, although blundering and obscure, were really harmless, yet the conduct of this brother and the local assembly, to which he belongs, would still have been thoroughly contrary to Scripture. For, when tried and faithful brothers express (and this after repeated interviews and full correspondence) their deep and sincere con-

viction, that a teacher is guilty of having raised "foolish questions," it is the duty of such an one to cease ministering, and to cast the matter upon God, until either his innocence is proved, or his doctrine judged, and publicly withdrawn by him. A humble-minded, godfearing teacher could, surely, at such times not do otherwise, than keep silence, and wait upon God. On the other hand, the continued activity of such a brother, supported by others, is a sure proof that the enemy has his hand in the work.

Finally, we read in your letter, "I believe, my dear brother, that you have tried to regulate a matter, that can only be regulated by the Lord Himself, and in His holy presence."*

It certainly did not enter into our minds, to *regulate* a matter in England, or, as some have accused us of doing,—to make a resolution in the names of the assemblies of Germany, Holland, etc. We have simply, as brothers laboring in the Lord's work, and who have the maintaining of the truth and the welfare of the Assembly of God at heart, examined Mr. Raven's teachings, and the occurrences in England, and declared, that the decision of the Assembly at Bexhill, which has regulated the matter in a Scriptural way, is decidedly to be recognized. We considered it our duty, matters in England having gone so far, to bear a simple and decided testimony against the evil.

From all that we have said, it is clear that we, no more than Bexhill, have left the fellowship of Saints: but we have rather *acknowledged that separation, from those who will not judge evil, was necessary.*

Separation from evil is not going out of fellowship, but is on the contrary the divine principle of unity. Neutrality towards evil is not of God, and is, indeed, untenable.

At the same time, we wish again to repeat, that it is not our intention, to commence a controversy with our brethren. We only wish, in consequence of your unjustified accusations, to make known once again our position in this painful matter, and to raise a warning cry against the wily attack of the enemy.

With heartfelt love, and thankful recognition, of the rich blessing, which we, especially through you, dear Mr. Mackin-

*The Raven-Taylor company still harps on this, for in the "Notes of a Conference at Barnet," June, 1929 (p. 23), James Taylor said: "It should be kept in view that church economy is entered upon and worked out in localities, and the Lord has His place if we recognize that. There was disregard of this entirely on the Continent." So they still ignore and close their eyes to the fact that "Bexhill has regulated the matter in a scriptural way." (Ed.)

tosh, have enjoyed for many years, but with deep pain at the undecided attitude of so many dear brethren, and with fervent supplication that we may soon again, on the ground of truth, separated from evil, hand in hand, heart to heart, in testimony and service, be able to continue our pilgrimage together. We remain,

Your brothers in the Lord's bonds,
 (Signed) C. BROCKHAUS EMIL DÖENGENS
 PHIL. THIELMAN H. C. VOORHOEVE

(On behalf of all the brothers present.)

The above letter, having been sent to us, we wish, hereby to express our concurrence with its contents, as well as our full fellowship with our German brethren in this matter.

(Signed) H. J. LEMKER CH. VODOZ
 ED. OKOLSKI JOSHUE GORET
 CARL MURI

Christ is The True God, and Eternal Life

Geneva, 20 Feb., 1894.

My dear Brother:

Yours is just to hand. And, as I am just about to leave for a fortnight, D. V., in the Cevennes, I reply at once.

None but a heretic would insist on the implied force of a conjunction wrongly emphasized to convey a covert denial of a fundamental truth of Scripture. The thing itself is of Satan, quite apart from any doctrinal consideration, and ought to be treated as such. It is a shameless piece of deceit which will not bear the light. Will any of them venture to state boldly that their so-called "adherence to Scripture" shuts them up to the use of a conjunction in one passage in order to find color for their blasphemy? It must be a bad cause, which is reduced to ring the changes *ad nauseam* on this verse. Thank God, we have no need to shift our ground, or seek to get "even" substituted for "and" (in 1 John v. 20). It would be like yielding an outwork to the enemy.

Apply the reasoning to Isaiah xlv. 21—"A just God *and* a Savior," and its fallacy is evident. Their use of the text 1 John v. 20, is to imply that eternal life is *something apart* from "The true God," and separated from Godhead,—"*a distinction* in the Person." If so, it would apply with just as much reason to the verse in Isaiah. Dare they say that *eternal* life had a beginning, or that it existed from eternity apart from God! In the former case the life would *not* be "eternal." In the latter it would be a denial of God's nature,—the subversion of the truth established in Isaiah xl. to xlviii.

It proves that these poor people, in their efforts to analyze and distinguish, have lost *Christ*, and instead of Him, have *an idol*. Sad and solemn fact,—awfully solemn for them, but a fact which explains their utter loss of conscience. They are far deeper in Satan's darkness than they are at all aware of.

We don't want Greek to see this, beloved brother. Where the heart is true to Christ, and jealous of Him, the very suggestion of these blasphemies is abhorrent to the soul, and will not be listened to. Any of the statements made with reference to the life as manifested or exhibited here, may, just as well be made, and with as much show of reason, with reference to "the true God." The best proof of the damage done to the soul of one who listens to these lies, is that *they themselves* constantly quote Mark iv. 38 in contrast with Psalm cxxi. 4 (I merely refer to this as *one* example out of many)—in order to leave the deluded hearer to draw his own infidel conclusion. It has often been done: it was done out here to a sister before she was received into fellowship with us, who abhorred this doctrine, in order to draw her into the net. And I ask any honest soul, if this be not a work of darkness! If they have any truth in them, if they dare face the light, let them come forward boldly, and say that Jesus was not God, or that He who upholds all things by the word of His power is *not* "the keeper of Israel." "Get thee behind me Satan" is the true answer to these men.

But let us come to the question of the Greek, if they must have it.

The only possible doubt in the passage is as to the presence or absence of the article before "eternal life." But this does not affect the sense of the passage as to "the Eternal Life" applying to Christ personally. In Mr. Darby's version, *the note at 1 John v. 20*, rather looks as if he left it out, but is by no means decisive. His mature judgment is given in the note "*o*" at Hebrews ix. 1. The difficulty has arisen from the form of words *with* the article, not being strictly Greek. The rule is that when an adjective qualifies a noun, the order is (unless the phrase be anarthrous, i.e. without an article):

(A) Article, Adjective, Noun.

(B) Article, Noun, Article, Adjective.

Or,

(the article being repeated in the second form, and making the phrase somewhat more emphatic).

Now, in this particular case, there is no doubt as to the order of the words, which is

(1) Noun (2) Adjective;

Consequently the Greek rule would either omit the article altogether, or repeat it twice, as in (B) example given above; and it will be seen by the note at 1 John v. 20, that this has been done by the Manuscripts noted as L. P. and 31. Another one, K, puts it once only, but *after* the noun, in order to try and meet the grammatical rule, but then it violates it, for, to be consistent, it ought to have done as in L. P. 31. The simpler way to get over the grammatical difficulty, apparently, was to omit it; that, of course, was easily done. But all that would go to show that the article *was* there originally, and hence the effort in K.

"Life eternal" was treated as a known expression like a compound word, and, in this sense, could take one article, and did not demand a repetition of it, as J. N. D. says in note at Heb. ix. 1. Hence "*the* Eternal Life" has its full divine force as applying to Christ.

But now comes another crushing point. Supposing the article be *omitted*, the existence of the article at the commencement after "is" would bring both phrases under one head, "true God" and "Eternal Life," so as to be inseparable; and this for the purpose of the argument before us, would make the case even *stronger* against the Raven heresy. See instances of this given in the Index under "One Article with two persons or qualities as" 1 Cor. xv. 24; Eph. v. 20; Jas. iii. 9; Rev. i. 9 (As a matter of grammar, Matt. xxiv. 3, is an interesting case).

Emphasizing "TOO" in Mr. Darby's sentence is only less wicked than emphasizing in the way they do the "AND" of 1 John v. 20. "The Eternal Life" cannot be predicated of God, as it can of Jesus. Mr. Darby's writings leave no doubt as to his thoughts in the matter. He has said over and over again, Christ is the Eternal Life and the Eternal Life is Christ. He is the divine source of it as given of the Father to have it in Himself, and when He communicates it we *have* it. He *is* it; We *have* it.

The Lord keep us simple, feeding upon Christ, and worshipping, walking in the light of the presence of God, and waiting for the Lord, known to our souls as the One who is *coming*, for nothing less could answer to what is in His heart for His saints. Sovereign, infinite grace, it is!

Affectionately yours in Christ,

To Mr. N. Noel, London, N.

W. J. LOWE.

New York, N. Y., Dec. 10, 1874.

Beloved Brother,—What has made some Christians fall into such grave errors is, that they have wished to distinguish and explain the condition of Christ as Man. . . . One may show that certain views detract from His glory, and from the truth of His Person; but I earnestly desire that brethren should not set to work to dogmatize as to His Person; they would assuredly fall into some error. I never saw one do it without falling into some unintentional heresy. To show that an explanation is false, in order to preserve souls from the evil consequences of the error, and to pretend to explain the Person of the Lord, are two different things.

(From Letters of J. N. D., Vol. 2, p. 368.)

CHRIST the ETERNAL LIFE

1 John v. 20

GOSPEL OF JOHN	<p>“HE IS THE TRUE GOD.”</p> <p>“In the beginning was the Word, and the Word <i>was with God</i>, and the Word was God.”</p>	<p>“It is CHRIST.”</p> <p>J. N. D.</p>	<p>“HE . . . IS ETERNAL LIFE.”</p> <p>“That Eternal Life which <i>was with the Father</i>.”</p>	EPISTLE OF JOHN
	<p>“The Word was <i>made flesh</i> and dwelt among us.”</p>	<p>“It is CHRIST.”</p> <p>J. N. D.</p>	<p>“Which we have <i>heard</i>, which we have <i>seen</i>, with our <i>eyes</i>, which we have looked upon, and our <i>hands</i> have handled.”</p>	

“HE IS THE TRUE GOD AND ETERNAL LIFE”

F. E. R. says: {

“Eternal Life is a general idea, and you cannot PERSONIFY it in the same way as the Word, the Word was God.” (to N. L. N.)

“The Personality of Eternal Life is an expression that puzzles me.” (to N. L. N.)

“The effort of many is to maintain that Eternal Life is a Person, and *I am not prepared to accept this*—Scripture does not say that Eternal Life is Christ, but that Christ is Eternal Life.” (See Ealing Circular).

“I absolutely accept the teachings of our deceased brother, Mr. D.” (to Sainted L. . . .)

Is Mr. D. one of the many who “Maintain that Eternal Life is a Person”?

- J. N. D. says: { “He was alone in His Person ‘that Eternal Life which was with the Father.’” (Bible Treasury, No. 67).
 “He came Eternal Life into this world.” (B. T. 64).
 “In a word Christ is Eternal Life *with the Father*, becomes man and dies.” (B. T. 67).
 “HE BEING HIMSELF ETERNAL LIFE came down from heaven.”
 “The PERSON, then, of the Son, the ETERNAL LIFE manifested in the flesh.” (Synopsis).
 “WHAT A THOUGHT! ‘that ETERNAL LIFE’ in this world—A MAN, a poor man, a carpenter, One who had not where to lay His head.” (Promise of life, J. N. D.)
 “The Apostle had SEEN THAT LIFE, had TOUCHED IT with his own HANDS. . . . THAT LIFE was the Son.” (Synopsis).
 “As to ETERNAL LIFE in the *full sense* of it, IT IS CHRIST HIMSELF, and that revealed as MAN in glory.” (Letter).

Scripture says: “That Eternal Life which was with the Father.” (1 John i.).

J. N. D. remarks: “In 1 John i. we see definitely what Eternal Life is, IT IS CHRIST—(‘IT,’ i.e. Eternal Life, ‘IS CHRIST’), ‘THAT LIFE’ (i.e. *Eternal Life*) ‘WAS THE SON.’”

F. E. R. objects: “I am not prepared to accept this (i.e., that ETERNAL LIFE IS CHRIST).”

Can it be said that he “absolutely accepts the teachings of our deceased brother Mr. D.”? who always guards the Person. THIS, SCRIPTURE DOES.

IS F. E. R. SOUND AS TO CHRIST?

Does Scripture say “it was ever an integral part of His Person”? or that He was Eternal Life, but a great deal more? NO! it says “He is the true God and Eternal Life,” without F. E. R.’s qualifications.

Christian, ADD NOT THERETO! REASON NOT THEREON! REMEMBER! IT IS A “MYSTERY”!

NEUTRALITY

Mr. J. G. Deck says:

"In a work of Satan NEUTRALITY is impossible: if there is an attempt to shun the responsibilities and sorrows of a path of entire decision for Christ, the spiritual senses become *deadened*, the heart *hardened*, the conscience *torpid*, the judgment *perverted*, and soon *hostility* to the witnesses against the evil succeeds indifference to the truth."

J. N. D. says:

"It never was, nor I trust ever will be the notion of brethren, that the truth of Christ's Person . . . was to be sacrificed to outward unity: it is making Brethren of more importance than Christ. . . . I must have a true Christ."

"His paper (i.e. F. E. R.'s) . . . *throws into confusion* the subjects of New Birth, Eternal Life, Divine Righteousness, and the operations of the Spirit of God." (Extract from Mr. W. Bradstock's Letter).

It has been truly stated that F. E. R. does not believe in a manifestation of the Eternal Life here in any way that could be taken account of by the human senses. But J. N. D. certainly did.

JOHN v. 39

— John v. 39 — Eternal Life . . . ME

NOTE
THE
ORDER

{	John vi. 53, 54.	"No life . . . Eternal Life."
	John v. 24.	"Heareth . . . Believeth . . . Hath Everlasting Life."
	Eph. i. 13.	"Heard . . . word of truth . . . Gospel . . . believed . . . Sealed . . . Holy Spirit."
	James i. 18.	"Begot . . . Word of truth."
	1 Peter i. 23, 25.	"Born . . . Word of God . . . Gospel."
	Galatians iii. 26.	"Children . . . Faith."
	Galatians iv. 6.	"Son . . . Spirit . . . Father."

"Our fellowship is with the *Father*,
and with His Son *Jesus Christ*."

HE THAT HATH THE SON HATH LIFE

HE THAT HATH NOT THE SON OF GOD HATH NOT
LIFE. 1 John v. 12.

"No life . . . Eternal Life." John vi. 53, 54.

N. NOEL.

CHAPTER IX

THE RAVEN SECTION THE DEVONSHIRE HOUSE CLEAVAGE (November, 1906)

In 1906, Mr. Russell Elliott and Mr. Alfred Mace and some other leading brethren in the Raven fellowship, were active, with some others, both Open and Exclusive, in promoting the Devonshire House Conference meetings, in London, England, which finally resulted in a few exclusive brethren accepting the principles and the communion of Open and Independent brethren.

From the printed Report of the Conference, we learn that requests were received for some 700 tickets of admission, in response to the invitations, and that some of the high lights of the Conference were:

(1) The reading and distribution of a lengthy printed letter addressed to the Conference by the Independent meeting in Plainfield, N. J., U. S. A., which had separated from the Grant Section in 1894, and signed by F. C. Jennings and two other brothers. This letter stated that: "We will own no circle of less circumference than the whole Body of Christ as the limit of our fellowship; because we will own no association of assemblies. . . . The key to the truth of God on this question has been to us this: Fellowship is not between assemblies as such, but between individual saints," etc.

(2) The Report said: "How sadly has the exercise of 'gift' been limited to our sectarian 'circles' of fellowship, and all help from 'gift' outside our particular 'circle' been refused."

Later, this Movement was absorbed by the Open Brethren, except some who agreed with R. E. and A. M., and a number of isolated Independent meetings, some of which the Open Brethren refused to absorb. At first Mr. R. Elliott was cordially welcomed amongst the Open Brethren, but after he published his pamphlet on "Household Baptism," which was extensively circulated in Canada, especially in Ontario, he sadly complained that they would no longer permit him to minister among them, and to this day some who were in the Movement say that because they teach this doctrine they are almost anathema among them. This pamphlet was replied to by Mr. C. Knapp, of Delmar, N. Y., an exclusive brother, in a tract which he published, and

which is still obtainable, called "A Letter on Russell Elliott's 'Household Baptism.'" Price 5c. This Letter states that G. V. Wigram, J. G. Bellett, W. Kelly, C. H. Mackintosh, Andrew Miller, Chas. Stanley, and many other honored servants of God with brethren held and taught believer's baptism. This shows that among exclusives there is no prejudice or discrimination against anyone on account of views on baptism.

No matter by what name they may be known, those who deny the circle of fellowship principle and position, are Independent brethren. It is true that even at the present time, here and there among exclusives, one may be found who denies that there is a circle of fellowship and that they are or should be "gathered on the ground of the one body," for that is the beginning of the defection, and such may sometimes remain with exclusives for months and even years before they finally act upon their denial, and join the Independents, who are like-minded. "A Divine Movement," by F. W. Grant, price 20c (Erie Bible Truth Depot, 910 French St., Erie, Pa.), is a very helpful book, which shows the scriptural authority for a circle of fellowship.

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CHAPTER IX

THE RAVEN SECTION

THE GLANTON CLEAVAGE
(1908)

Many evangelical brethren who had continued in fellowship with Mr. Raven after the Raven Divergence in 1890, were yet well aware of the fact that "a new school of teaching had been developing," and they did not agree with it. As the new heretical school became bolder, they met with more active and effective resistance from the old or evangelical school (if we may use the term). And thus there arose two opposing factions within the Raven communion, and the way was prepared for the open breach eighteen years later, in 1908; and also for two other succeeding breaches, with which Glanton of course had nothing to do, in 1920 and in 1929. (See "A Circle Chart of the Brethren," on page 404.)

Not that the new teaching was the direct or immediate cause of this Cleavage in 1908, but an important contributing factor in it. One who disagreed with the new teaching, has said: "The fact is that since the 1890 (Raven) division there has been amongst numbers of brethren (in the Raven communion) a feeling of anxiety concerning the teaching of others. The leaders of a certain school of teaching that had been developing were using expressions that alarmed many, and caused considerable exercise as to where we were drifting." Some brief remarks on the new teaching are found in "Glanton's Action in the Light of Scripture," from which we quote further on, in "The Second Taylor Cleavage," p. 603.

In 1908, the late Dr. W. T. P. Wolston (who,—unlike his brother, Dr. Christopher Wolston,—went with Raven in the Raven Divergence), wrote the pamphlet, "Hear the Right," in which he says:

"There has been something wrong with the body corporate (i.e., The Raven Section), and the controversy on Glanton's action is the boil on the surface which shows that the constitution is affected. For several years there has been, as is well known, a divided spirit among those outwardly walking together. On the one hand were those whose energies and affections found

expression more in the direction of the testimony of the gospel to the unsaved, and fervid desire for their salvation. On the other hand were those before whose minds that which pertained to the church—its privileges, its blessings, its destiny—loomed much more distinctly, while points of ecclesiastical procedure held great sway. Each perhaps thought (though they would scarcely say it), they could do without the other, and in some instances perhaps even desired to be quit of the other. This was utterly wrong, but this state existed."

So it was manifestly a division between The Old Evangelical School, and The New Heretical School. Had it not been for the presence of a sprinkling of the admirers of F. E. Raven among the former, they may possibly have later come into the Reunion of the year 1926. And many of the former hold believer's baptism, and reject household baptism, but no views on baptism had anything to do with this cleavage.

Concerning Alnwick, Dr. Wolston goes on to say: "For several years previous to 1905, a very sad condition of alienation, personal feeling, and disorder, culminating in two opposite parties, had existed in the Alnwick (North-umbreland, England) meeting."

The following is the history of the trouble.

The Pringle Party "Casteth Some Out Of The Church"

1904.

During the last week of this year, four brothers of the Alnwick meeting in the North of England, met in a private house (that is to say, not in their ordinary meeting Hall), and drew up a Notice (subsequently signed by five others) without any reference to the assembly of the saints gathered together before the Lord, but claiming to be its act, and purporting to remove from their midst four brothers in the gathering, on the ground that:

"For about eighteen months, they had been guilty of creating pronounced division and confusion in the gathering; which was evidenced in the establishment by them of opposition meetings."

This Notice was put before the gathering as a whole for acceptance by being read before the breaking of bread on the Lord's day, January 1st, 1905, in the *Green Bat Hall*, where, for the breaking of bread, all had hitherto met; and, as a matter of fact, broke bread together that morning.

In spite of the fact that the Notice caused the greatest confusion when it was read; on the same day, Mr. T. Pringle, a leading brother in the meeting, and one of the signers of the Notice, sent to Glanton, and to eleven other North-umbrian meetings, including Newcastle, copies of the Notice in question, with a letter intimating that he, and fourteen others, would break bread elsewhere, in future.

Thus, open rupture was consummated on the Lord's day, January 1st, 1905.

During that week, Green Bat Hall (Mr. Pringle's own property) was locked up; so that the four "removed" brothers, with 15 fellow sympathizers (19 in all), were unable to assemble there.

Jan. 4, 1905.

These "19" individuals then sent letters to Glanton, and surrounding gatherings, stating their case, and asking advice as to how to proceed.

Jan. 5, 1905.

Mr. T. Pringle forwarded another notice to the Northumbrian gatherings, announcing that he, and those with him, would meet for the breaking of bread *in the Town Hall*.

Jan. 8, 1905

The Glanton Assembly, the *nearest* meeting (being only eight miles from Alnwick), decided not to break bread with either company, at present.

Jan. 15, 1905

The Glanton Meeting wrote to both the Alnwick companies as follows:

"We decided last Lord's day, that, in view of the sorrowful division at Alnwick, we cannot at present break bread with either party; but would ask you, in love, to seek the Lord's face, that He may put you right with Himself, and with one another."

The Glanton meeting then notified the other meetings in the county of Northumberland what they had done; and received their general approval. The three Newcastle Meetings in particular, wrote on the 18th of January to *each* company in Alnwick, thus:

Jan. 18.

"Having received copy of the letter sent you by our brethren of Glanton, we wish to say that we are one with them in what they wrote to you on the 15th, and trust that truth and grace will work, to your being found together in love, according to God's will."

March 6, 1905.

The "nineteen" having now ceased to break bread (*having no meeting Hall*), wrote to the Assemblies at Glanton, Thropton, and Amble, that they were:

"Wishful to break bread in fellowship with you in the truth of the one body; and seek your fellowship before we break bread."

They failed, however, at this juncture, to elicit recognition.

June 1, 1905.

The Glanton Assembly wrote to every meeting that had received the Alnwick January Circular, as follows:

"As many brethren are feeling the need of coming together for prayer and humiliation, on account of the sorrowful state of

things in Alnwick; and, as Glanton has been suggested as the best centre for meeting, we have arranged (D. V.) for such a meeting on Saturday, 10th, June, and counting that you, with others, and us, feel the urgent need for thus coming before God, and waiting upon Him, we very heartily invite you."

June 10, 1905.

Fifty brethren from nineteen meetings came together, in response to the above invitation, and "the sense of the Lord's presence was very distinctly realized."

The "19" Cast Out Seek a Reconciliation

Oct. 3, 1905.

The "nineteen" company wrote to Mr. T. Pringle and those with him. "Our great desire is that reconciliation may be brought about. Now, for the sake of our Lord and Savior and for the benefit and blessing of us all, and to reach this, we earnestly desire you to stop breaking bread.

A meeting could then be arranged for reconciliation."

This appeal, meeting with no answer, two of the "nineteen" waited on Mr. T. Pringle concerning it, but without success.

Acting upon advice from the Glanton Meeting, another attempt was made towards effecting reconciliation. Three brothers, Messrs. Liddell, White, and Turnbull met Messrs. Pringle, Murdick and J. Y. Thompson, at Mr. Pringle's house. Upon the question being asked by Mr. Pringle, "Are you prepared to own the document as being a righteous act?" the three brothers (Mr. Liddell, etc.) gave a negative reply. They were then informed that it was felt to be absolutely essential for reconciliation, that the righteousness of the document of Jan. 1st, 1905, be acknowledged; and that, even if acknowledged, it would be a question as to *whom* should be received, and as to *when*.

Mr. Liddell then inquired, "Can no thought of reconciliation be entertained unless the document be owned as a righteous act?"

And the reply to this question was, "None whatever."

Dec., 1905.

More than a dozen saints from other parts having come into the Alnwick district, and having found at Alnwick no meeting for the breaking of bread, they traveled to Glanton to break bread. *A few also of both parties* at Alnwick frequently went to Glanton and *sat aside* and did not break bread.

Feb., 1906.

The "19", having taken a room for prayer and reading the scriptures, gave it up, upon the advice of two Newcastle brethren in order to avowedly abandon *all appearance* of a "party."

Mr. F. Silk and Mr. J. Y. Thompson, who had signed the disciplinary document of 1st January, 1905, urged its withdrawal; and they, and four others with them, ceased to break bread with Mr. T. Pringle and his associates.

Upon this, as a consequence of the reduced number, the whole of the company with Mr. T. Pringle ceased also to break bread.

Afterwards the name of Alnwick was removed from the list of meetings published in London, and no gatherings in the United Kingdom owned any assembly there, until Feb. 23, 1908.

May, 1906.

Messrs. Silk and Thompson, definitely associated themselves with the "19."

Thus, there was for the time being, no meeting for the purpose of breaking of bread in Alnwick, by either company.

This fact, in the judgment of the Northumberland gatherings, signified the *complete dissolution* of the Alnwick Assembly.

The Pringle Party Obstructs Reconciliation

Jan. 30, 1907

On this date another effort towards reconciliation was attempted. A meeting was held, accordingly at Green Bat Hall. Seven of the party hitherto known as the "19" met Mr. Pringle and three of his associates.

The latter felt that the document of the 1st of January, 1905, *must remain unwithdrawn*. Consequently matters were no further advanced than before.

At the close of this meeting Mr. T. Pringle announced their *usual meeting for prayer*, on Sunday at 11 a.m. and 6 p.m.

Feb. 2, 1907.

In order to remove a wrong impression that had got abroad, the "19" sent a second letter to the company associated with Mr. T. Pringle to the following effect:

"In consideration of Mr. T. Pringle's health, we write you. We have unanimously agreed to wait until you, and those with you, see your way to withdraw the document, and seek the fellowship of surrounding gatherings. We will then be glad to arrange a meeting."

About this time, several of the saints at Alnwick judged themselves, owned their faults one to another, and thus became happily reconciled. They avoided, however, breaking bread at Alnwick, in order to avoid the appearance of forming a new "party" there. They, therefore, turned to Glanton with the request to be received by that Assembly.

April 18, 1907.

Upon this, Glanton wrote to the Assemblies that had been addressed in the first circular letters of the "15" and the "19" in January, 1905, to the following effect:

"In fellowship with surrounding meetings, we have arranged for a meeting here at Glanton on Saturday, 27th, to consider the case of those of our brethren at Alnwick, *who have applied for fellowship*, and we think, in common with other brethren that the time has come to consider individual cases, and we think it well for all the meetings who have been involved in it, to come, counting on the Lord's guidance and the maintenance of the unity of the meetings according to the truth 'there is one body.' Meeting to commence at 4:30. A prayer meeting at 4 for those who can be forward. All, or any, brethren are invited to come."

April 27, 1907.

After prayer, the first question put in the meeting, was:

"Has all been done that could be done in Alnwick, to bring about healing there, that the saints restored in soul might be encouraged to come together in Alnwick to break bread?"

The Repentant from Alnwick are Received at Glanton

All present expressed full confidence in Glanton, or any other Assembly, who, satisfied as to their moral state, decided to receive, *as individuals* those from the original "15" or "19" who had judged themselves, and become reconciled to one another.

This decision was generally acquiesced in. But some at *Heaton*, Newcastle, had a difficulty, they felt that the scriptural principle of "*local responsibility*" had been infringed by the Glanton Meeting's action. (See the reference to Heaton on page 42 of "The Melbourne Judgment of Dec. 15, 1908, as to the Glanton-Alnwick Question.")

Nov. 16, 1907.

Dr. W. T. P. Wolston visited Glanton, and had a long interview with a number of the Glanton brethren. He wrote:

"The Spirit of Christ which I found amongst them relieved my anxiety as regards them, and rendered me *quite content not to oppose their action*. . . . On the same day, I visited my oldest friend in the district, Mr. T. P. of Alnwick, discussed the situation, and most earnestly implored him to withdraw the 'document of excommunication,' which I saw clearly was the unsurmountable obstacle to reconciliation with his brethren at Alnwick. This, to my unfeigned and expressed regret, he flatly and absolutely refused to do, in one word,—'*Never*.' "

Jan. 4 & 11, 1908.

Some brothers, in three of the Edinburgh Meetings were very desirous that intercommunion between Edinburgh Meetings and the Northumberland Meetings generally should be absolutely suspended.

Consequently, Brothers from the four gatherings, met on the 4th of January, 1908, and again on the 11th of January, to discuss the matter.

Whilst some pressed to close the doors on what they termed "the affected area;" others saw objections to this proposal. Hence, *a divided judgment was seen now to exist in Edinburgh*. It was argued, by those who opposed the Glanton action that those who in Northumberland who were meeting for prayer instead of, for the present, for the breaking of bread, *were still as much in fellowship* after they had ceased to break bread, in the circumstances, *as before*.

The opposite view held was, that *it is the very act of breaking bread which is the fellowship*, and that those who did not do so could not be regarded as "in fellowship," having, by their own act and attitude, refused so to be.

Jan. 11, 1908.

The following compact was arrived at, applying to those still breaking bread:

"In the meantime, if anyone came from any of the meetings where there is division over the matter, they should be told that we are not of one mind here in regard to it, and leave the responsibility with them to do as they saw fit in the circumstances. *It was distinctly stated that we could not, and did not, refuse fellowship.*"

Jan. 22, 1908.

A meeting was held at Glanton to consider the action of the meeting there *in having received saints from Alnwick*. Twenty-one local brethren were present, as well as Mr. T. Oliver from *Croydon*, Mr. D. L. Higgins from *London*, and Dr. W. T. P. Wolston from *Edinburgh*. In a "Brief Account of the meeting held at Glanton," subscribed to by the three brothers above named, it appears that "the meeting opened with prayer by seven brothers." And it was felt that "no one wanted the will of man to prevail."

Mr. T. Oliver explained that "they were there entirely as individual brothers, and in no sense as representing others."

Mr. D. L. Higgins explained the difficulty he had felt; and pointed out that "*the principle of local responsibility appeared to have been seriously infringed.*" He could not see that "the Meeting at Alnwick" had so utterly collapsed that there was nothing left which the Lord could recognize," and pleaded that all the elements were still there (i. e. at Alnwick),—that is, the "saints who composed the meeting. The Lord had worked repentance in many of them, showing that *the Lord had not given them up.*"

The Glanton brethren protested that several at Alnwick had party feelings and personal questions, and, could not, with the Lord's approval come together in the state in which

they were. They had, at Glanton, cried to the Lord for guidance, and believed He guided them to do what they did.

Those Reconciled Break Bread Again at Alnwick

It was finally understood that, while Glanton still adhered to this belief, they cordially agreed to these Alnwick saints doing, what, some weeks ago, they expressed themselves ready to do, namely to get together at Alnwick, take a room there, and *act on their own faith before the Lord in future.*

After leaving Glanton, Messrs. T. Oliver and D. L. Higgins, visited Mr. T. Pringle, and urgently *implored him to withdraw the document of 1st of January, 1905.*

Feb. 2, 1908.

Exactly one year after the decision of the "19" to wait for the withdrawal of the document of excision drawn up in 1904, the following circular letter was written by Mr. T. Pringle to Mr. D. L. Higgins:

Green Bat Hall,

2nd. Feb., 1908.

Dear Mr. Higgins,

If you think the withdrawal of the document would accomplish a godly settlement, we have no hesitation in doing so. Of course, *this is quite apart from the conduct that led up to it*, which, as you said, remains to be settled between them and us. Affectionately yours in Christ,

(On behalf of those meeting (Signed) THOMAS PRINGLE.
in Green Bat Hall.)

Feb. 23, 1908.

Lord's day. *Twenty Alnwick saints*, who had been going to the Glanton Meeting to break bread there, ceased to take that journey; and, *commenced to break bread at Alnwick.*

After thus recommencing the breaking of bread in Alnwick, these saints made further overtures (as had been done June 1, 1905; Oct. 3, 1905, and Jan. 30, 1907) to Mr. T. Pringle and those with him, to which the latter did not respond.

March 3, 1908.

On this date they wrote to Mr. T. Pringle, and those with him as follows:

Dear Brother,

We desire to commit to writing an expression of sorrow as to the sorrowful state of things which led to the disastrous breakdown in January, 1905. We hope, through grace, you may do the same; that is, confess it to one another, judge it, and bury it for ever, so that we may all go on in love and peace with one another before God.

Yours affectionately in Christ,

(Signed) F. SILK

S. WHITE,

J. LIDDELL

ROGER TURNBULL.

To this letter, Mr. T. Pringle replied, that he and those associated with him were prepared to meet *the four* they had felt should have been put away; but they *declined to meet Mr. Silk*, who had been one of those who originally drew up the document of the 1st. of January, 1905, and later had left them.

March 15, 1908.

The following letter was issued, and sent to several meetings:

Green Bat Hall,
15th March, 1908.

Dear Brethren,

"Annexed find copy of circular issued by us on 2nd. February last" (already quoted above) "withdrawing the document of 1st of January, 1905. Kindly make this widely known."

Yours affectionately in Christ,

(Signed) T. PRINGLE.

(On behalf of those meeting at the above Hall.)

Discussions and Disagreement at Edinburgh

June 21, 1908.

Two saints from *Newcastle* came to *Freemason's Hall, Edinburgh*, with a letter of commendation; and, through an oversight, were allowed to break bread. They were already aware of the agreement arrived at on the 11th January, 1908, already referred to; so that the oversight was deemed immaterial.

July 4, 1908.

Saturday. The foregoing incident as to the reception of the letter of commendation *from Newcastle*, led those brethren who wished to absolutely close the doors on the Northumberland Meetings to desire a *general meeting* of brothers of the *four Edinburgh gatherings* to discuss the matter. This took place at No. 117 George Street, on 4th of July, when a full explanation of the incident was given. It was then urgently pressed that *all comers from the Northumberland Meetings should be refused*. This, however, was objected to by the larger part of the meeting, who wished to continue the agreement of the 11th of January.

July 29, 1908.

The brethren who composed the four meetings in Edinburgh at that time met before the Lord, in assembly, and issued the following Circular, giving their reasons for declining to refuse the Glanton brethren, since they could not make a divergence of judgment on such a matter a test of fellowship. This is called *The First Edinburgh Circular*.

Edinburgh, 29th of July, 1908.

Beloved Brethren,

"It has been thought desirable to state clearly to our brethren our position in this city, regarding the present

trouble; and, on this account the following statement is issued :

"We remain where we have always been, and desire to go on with all those with whom we have hitherto been in fellowship.

"We deeply regret that some have withdrawn from us on account of our refusal to close the door on meetings where a difference of judgment existed regarding the Glanton-Alnwick matter.

"We see no scriptural warrant for the 'shutting up,' or, isolation of assemblies, where such difference exists; and, further, judge it wrong to make either the acceptance or rejection of Glanton's action, a test of fellowship, seeing neither unsound doctrine, evil practice, nor evil association, is in evidence.

"We hope, and earnestly pray, that those who have withdrawn may be led to see that it is wrong to make such *difference of judgment* a cause of division amongst saints, and we heartily assure them that the door is open for their return.

"We entreat our brethren everywhere to pause, before they finally consummate a division, and thereby bring fresh dishonor on the Lord's Name.

"We own the rebuking hand of God in this sorrow, and would turn to Him who never fails His own, and never forsakes them, and, in spite of all, loves them with an everlasting love.

(Signed on behalf of the Saints gathered together on this date,)

Hobart J. W. Barlee,
John McCulloch,
Thomas R. Dale,
Thomas Forbes.

For those meeting at Freemason's
Hall, 98 George Street.

Robert Ferguson,
Alexander Ross.

For those meeting at 140 Morningside Road.

Frank L. Harris,
William Purvis,
George Weatherbarn.

For those meeting at 36 Lauriston Place (South Side).

Joseph M'Innes,
Joseph M'Queens.

For those meeting at Angle Park
(West End)."

Some Seceders Set Up a New Independent Meeting

August 2, 1908.

A minority who opposed the continuation of the compact of Jan. 11, and who wished to close the doors on the "affected area," namely, in this case, the Northumberland Meetings; withdrew from their brethren and formed a new

meeting, and met at *12 Merchiston Place* to break bread in the future.

August 4, 1908

These then issued a circular, giving reasons for their action, and mistakenly stating that, at the Meeting of January 11 (See this date on a former page. Ed.),

"It was decided that any coming from disaffected gatherings should be asked not to break bread, so as to respect the consciences of their brethren here who were in a divided opinion as to the question at issue."

August 13, 1908.

The alleged incorrectness of the statement of the 4th of August by the brethren now meeting in Merchiston Place, led to the following circular letter:

Edinburgh, 13th August, 1908;

Beloved Brethren:

Our attention having been drawn to a letter issued 4th August, 1908, from 12 Merchiston Place, and signed by F. Fentiman, R. Lyons, J. McBride, H. Harris, R. A. Mitchell, and F. W. C. Williamson, who have separated from us, we find it necessary to correct the misleading, and, we are sorry to say, in some instances, the inaccurate statements made therein.

The basis of the Circular is the INTERPRETATION they put upon an arrangement come to at a brothers' meeting on 11th January last, held in No. 117 George Street.

The arrangement then, come to at the close of a long meeting, in which there was a strong and manifest difference of judgment on the Glanton and Alnwick matter, was as follows, viz.:

That in the meantime anyone coming from Newcastle or South Shields where some had ceased to break bread, should be made aware of the divided opinion here, with regard to the Glanton and Alnwick matter, and that it should be left to their own responsibility, to break bread or not, as they thought fit.

The statements in the Merchiston circular differing from this, are not correct, and are most misleading. It is untrue to say that "it was decided that any coming from disaffected gatherings should be asked not to break bread."

Further, as to the statement, "that if any knew of saints coming from such meetings, they should write and advise them not to come"—This was suggested 11th of January, but not accepted.

The arrangement agreed on was maintained in its spirit, for, as a matter of fact, no one did break bread in Edinburgh from these districts in ignorance of our position; but on one occasion, as was explained at the brothers' meet-

ing of 4th of July, we regret that a technical failure was committed, in not, *at the moment*, informing a brother and sister from Newcastle of our position. They, however, were personally well aware of it, and broke bread on their own responsibility, having come with that intention.

Regarding those brethren who went to Richmond, it was also explained that this was an act of individuals, and in no way a departure from the arrangement above referred to. At the meeting held on 4th July last, Mr. R. Lyons* (who was not present to the end of the meeting on 11th of January, when this arrangement was come to) gave his own interpretation of it, and so did Mr. H. Harris;* but Mr. J. McBride* corrected them both; and admitted that our statement of the agreement was the right one.

The real issue causing our brethren to withdraw from us, was, as stated in the paragraph 3 of the Circular issued by the four meetings, *our refusal to close the door on meetings where a difference of judgment existed regarding the Glanton and Alnwick matter.*

Our ground for refusal to accede to this is stated in paragraph 4, viz.: that we see no scriptural warrant for the "shutting up" or isolation of assemblies, where such difference exists; and further, judge it wrong to make either the acceptance or rejection of Glanton's action *a test of fellowship*, seeing that neither unsound doctrine, evil practice, nor evil association, is in evidence.

Our brother, Dr. Wolston, who was present at the 11th of January meeting, but has been absent from Edinburgh since, concurs with us as to the accuracy of our statement of the Agreement.

(Signed)	T. FORBES	R. T. FERGUSON
	F. L. FORBES	W. T. P. WOLSTON
	J. MCINNES.	

London Recognizes the Independent Merchiston Place Seceders

A sister in the Lord, commended by the new meeting at 12 Merchiston Place, Edinburgh, presented her *letter of commendation* to the meeting at Stoke Newington (London). This necessitated London (meetings) looking into the whole matter, and deciding whether they would or could recognize the George Street Meeting, or that at 12 Merchiston Place.

August 16, 1908.

To this end a large meeting of brothers gathered at 57 Park Street, and the London brothers who figured very

*Signatories to the Merchiston Place Circular.

largely in the matter from the outset of their *interference* just a year before, strenuously urged their brethren to *refuse Glanton* on the ground that it had usurped the rights of Christ in His own house, and transgressed the Divine principle of "local responsibility." But if London is to set itself up as the judge of the action of a company of saints, three hundred miles off, gathered to the Lord's name, with His presence in their midst, it may with propriety be asked, Is not that *transgressing "local responsibility,"* and at the same time taking up the most "open" and "independent" ground? Where is *the truth of the One Body* seen in this? At 57 Park Street it was alleged against Glanton that it took upon itself to "dissolve the Alnwick assembly." The careful reader of this full and complete account of the trouble will, we trust, not be carried away by such a charge. That the Alnwick assembly was dissolved, or broken up, is unmistakable, and but illustrated the truth of another wise saying of J. N. D., "Its own folly may dissolve an assembly as a fact." As to Glanton's competency to touch the matter, it must not be forgotten that they, as the *nearest* gathering, were appealed to by their fellow saints, and then in the exercise of shepherd care for the Lord's people they, as gathered to His name, and having His presence in their midst, acted as they judged He guided them.

August 18.

The London brothers met again at 57 Park Street, and a *letter from Glanton* was read, which we here quote, since it shows the meek and gracious spirit of the company which London—following the *sectarian* course of some in Edinburgh—so ruthlessly condemned, and to whom it *unscripturally* denied Christian fellowship. The letter speaks for itself as to what were the *convictions* that led the Glanton brethren to act as they did, viz., that *no meeting* to which the holy name of the Lord could be attached existed at Alnwick, and therefore they judged, after much waiting on Him, and seeking His guidance, that they were doing their Lord's will in receiving His scattered sheep to the fellowship of His Supper.

The letter, fully endorsed by the Glanton brethren, and addressed by W. Fairbairn to H. Nunnerley,* now follows:

Dear brethren in Christ,

We appreciate and value what you and others are seeking to do for the peace of God's people. We have carefully and prayerfully weighed all suggestions made to us.

*H. Nunnerley is the author of "Different Aspects of Eternal Life." 1d. (The Central Bible Truth Depot, 5 Rose St., London, E. C. 4, England).

We should deplore a difference of judgment as to our action, being made a ground for division, or a test of fellowship.

We firmly believe in the all-sufficiency of Christ to guide His gathered saints in every difficulty. It is as true today as ever, that God can and does guide His people. We prayerfully sought His guidance; and did not act in haste.

We also sought the counsel and fellowship of the surrounding meetings in all we did.

No facts have since come to light to shake our conviction, that no meeting existed in Alnwick *after the break up*. Had there been a company to which the Lord's Name could be attached, we should not have acted as we did.

We received those coming to us as repentant saints desiring to escape from evil.

We are also free to say *we are sorry* if (in the judgment of some) we have departed from divine principles.

We count upon the spirit of grace and forbearance in those who differ from us. We trust they will not seek to force conscience, or set it aside.

God alone is infallible. *We shrink from any such thought as our judgment being infallible.*

With all lowliness we would say, we believe Christ is both Head and Lord. According to this we acted, and desire to abide. We believe the whole question hinges on this.

Whilst maintaining a good conscience, we are endeavoring to maintain the unity of the Spirit in the uniting bond of peace.

*The London-Raven Party assumes the Excommunication
of Glanton*

Sept. 6, 1908.

The gathering at Stoke Newington (London) issued the following Notice, giving the London Party's view of the case:

(1) In the painful necessity imposed upon us by the presentation of a *letter of commendation* from (*12 Merchiston Place*) one of the parties in division at *Edinburgh* to determine with whom we can have fellowship there, we have to judge from the Notices sent out, what the issue is that lies at the root thereof. We have no question that the action of Glanton in regard to Alnwick is this issue; and, as the principles of Scripture in relation to the ordering of the House of God are therein involved, it makes the issue one of universal importance.

(2) In the early days of the Church, every assembly had a privilege and a responsibility locally as the Temple of God and the Body of Christ: the one in relation to the mind and character of God morally: the other in regard to

spiritual manifestations, and the relations of the various members of the Body to each other in the locality where they were (1 Cor. iii., xi.).

We see no indication in Scripture, that the break down and failure of the assembly locally, released the saints in the locality from their responsibility in this regard; nor that, consequent on a divided condition, any other local assembly in the neighborhood had the right to assume such responsibility.

Further, the teaching of Rev. ii. and iii. shows that the Lord has not granted to any local assembly the right to assume the extinction of another as a responsible light-bearer, but holds the judgment of this in His own hand (Rev. ii. 5).

(3) We are no longer in the early days of Christianity; but at their close; yet, find in the broken state of things, a resource for individual faithfulness in the instructions of 2 Tim. ii.

So long as we are permitted to walk in the Companionship spoken of in ver. 22, it is imperative that we do so in the light of the whole truth which God has given; and, therefore, in the light of the privilege and responsibility of the assembly to which we have referred without ecclesiastical pretensions of any kind.

(4) The facts brought before us in the Glanton-Alnwick controversy, prove:

(a) That Glanton assumed the extinction of Alnwick, the right to which the Lord has granted to no assembly in regard to another.

(b) That Glanton assumed in relation to Alnwick a responsibility which attached to the latter in its own sphere, and which the Lord had not given to Glanton.

(c) That in so doing, Glanton relieved those Alnwick saints, who escaped from their own locality, from the privilege and responsibility that belonged to them there, which no Assembly has scriptural authority to do.

(5) In view of the disorder and the unrighteousness of these things which, if done in ignorance, are now maintained at Glanton, in the face of earnest and long continued protest and entreaty, we feel there is no other course open to us than to refuse fellowship with those who have thus, in our judgment, dishonored Christ, by usurping His Authority, and entrenching on His prerogative, thus working confusion among the saints.

For these reasons we express fellowship with saints at Edinburgh who have stood, as we believe, for the rights of Christ, as against lawlessness, and for divine order as

against confusion; and will gladly receive from those at—12 Merchiston Place,—and from elsewhere, who have withstood this unrighteousness.

But the foregoing decision against Glanton was by no means unanimous, for a number of brethren in London refused this decision, and continued in fellowship with Glanton. (In all places a total of 225 meetings continued with Glanton.)

*The Pringle Party Begins an Independent Opposition
Meeting at Alnwick*

Oct. 11, 1908.

Mr. T. Pringle, with six others, began a new meeting at Alnwick, independent of and apart from the one already begun Feb. 23, which now numbered thirty, and London immediately agreed to that which they had done. (Three pamphlets, "Statement of Facts," "Visit to Alnwick," and W. T. P. W.'s "Hear the Right," all now probably unobtainable, give further minor details.)

Dec. 14, 1908.

The meeting at Wesley Street Hall, Newcastle-on-Tyne, received one coming from the new meeting of the seven, at Alnwick, and issued a circular owning them, which action was endorsed by London, and all of these became known as the London-Raven brethren. (Since 1929 they have been known as the James Taylor party.)

Many Continue with the First Meeting Begun Feb. 23, 1908

Mr. J. T. Mawson, in "An Appeal to Certain Brethren in Australia and New Zealand," wrote: "London brethren charged Glanton with ignoring the principle of 'local responsibility' because *they felt their responsibility* as to Alnwick. But Glanton did not ignore this principle, they insisted upon it. They pressed upon all in Alnwick who sought their aid that there could be no restoration according to God unless they *put themselves right* as far as they could with all their brethren in the broken-up meeting. They pointed out to them that they should *confess their faults* one to another, and seek each other's forgiveness, and be reconciled to each other before they assayed to bring their 'offerings to the altar.' And only those who went as far as could be in this, and so proved the reality of their *repentance* and the grace of God in them, were received to fellowship . . . This side of the matter seemed to be of small moment to London brethren, so obsessed were they with their own artificial and *arbitrary interpretation* of this much talked of principle, and they afterwards *received with-*

out confession to their brethren those (T. Pringle, etc.) whose action had broken up the meeting in the first place . . . I would refer you to Numbers v. There we learn that leprosy had to be outside the camp. When *Glanton excluded evil*, and only received those who had cleared themselves of it, they acted on this principle; when *London* acknowledged stubborn and *unrepentant brethren* at Alnwick through their representatives in Newcastle-on-Tyne, they *ignored this principle* altogether. You should clear yourselves of this . . ."

Dec. 15, 1908.

In a 56-page pamphlet, entitled, "The Melbourne (Australia) Judgment of Dec. 15, 1908, as to the Glanton-Alnwick Question" (p. 42), we find the following: "It is interesting to know from what source 'the *new light* as to local responsibility' really emanated. So far as is known, L. D. W. (of *Newham*) was the first to contend that when a local meeting breaks up, all the saints remaining in the locality who judge themselves for their part in the evil which brought about the break-up must be shut out from Christian privileges elsewhere till all involved in the evil repent, and that restoration of soul and to these privileges should take place only in the place where the breakdown occurred. L. D. W. communicated this view to T. Pringle, and it was adopted by the friends and supporters of the latter. Mr. Tulloh (of Heaton, *Newcastle*), his brother-in-law, appears to have passed it on to Mr. Hutchinson, when that brother was his guest in 1907. It was put into circulation by *London* leaders after Mr. Hutchinson's return to that city. When the *secession* over the Glanton-Alnwick question was consummated in the autumn of 1908, the great majority of those in fellowship in the North of England *continued as before*, and refused to 'stand aside' as a protest against Glanton's action, or to make that action *a test of fellowship*."

These latter are known as the Glanton brethren.

With all the facts spread before us, we can plainly see that there was a Diotrephes at work at Alnwick, and, such being the case we do well immediately to turn to the third epistle of John for help and guidance, "that we might be fellowhelpers of the truth."

The Stoke Newington, London, Notice, speaks of "the principles of scripture," "the ordering of the House of God," "privilege," "responsibility," "breakdown and failure," and "the instructions of 2 Tim. ii.," etc., etc.

But in 3 John was it not Diotrephes who violated "the principles of scripture" in relation to "the House of God,"

and failed in his "privilege" and "responsibility," and who disobeyed "the instructions of 2 Tim. ii."? It was Diotrephes who "assumed the extinction" of some, but Gaius was commended for "assuming a relation to them," and this was really "walking in the companionship of 2 Tim. ii. 22."

N. NOEL.

Reunion of the Glanton's with Grant Group No. 2
July and October, 1921

Extract from a communication sent to H. P. Barker (before he had abandoned godly exclusivism) concerning fellowship between the Grants and the Glantons, dated Guelph, Canada, July 4, 1921, signed by A. E. Booth, B. C. Greenman, C. Knapp, A. H. Stewart, W. Scheid, F. B. Tomkinson and J. Bloore.

First, the doctrinal question. It might be stated, as you mentioned to us, that you hold exactly the same views concerning life and the Spirit as taught by J. N. D., W. K., and C. E. S., and that since, with the last in particular, and the brethren associated with him, we have been in happy fellowship for many years, though not fully agreeing with the teaching, this difference should not present any real difficulty. Then, and this is important with some, could not the judgment obtaining as to Ravenism be made clear, with a word of explanation as to why continuance with it was maintained up to the time of the Glanton break, expressing, in the light of what is now known, *thankfulness for deliverance from it, and present rejection of it?*

Extract from reply to above, dated London, Oct. 4, 1921, signed by F. B. Hole, J. Wilson Smith, A. J. Pollock, and James Green.

We are endeavoring by this letter to give a brief statement of the present situation as to fellowship between us, as far as it concerns brethren in the British Isles as we understand it. We trust it may help to answer questions that have been raised. You on your side are naturally concerned as to how we view statements made by Mr. Raven and his imitators and successors. As you of course know, when the majority of London brethren excluded the meeting at Glanton and the rest of us with them in 1908, no doctrinal points were raised in a direct way, yet the division was designed to remove from their midst those who disapproved of the school of doctrine they had created, and in a large measure they succeeded in this. With a good deal of Mr. Raven's later teachings we could not agree. When he strongly stressed the work of the Spirit in us as that which conducts us into the present power and enjoyment of that which is ours in Christ, we believe he did well; but, his frequent use of lan-

guage denying, or appearing to deny, that these things *are* ours in Christ, as freely given to us of God, wrought much mischief. In addition to that special feature, which ran through all his teachings, and accounted for many things that were taken exception to, there were statements made as to our Lord, Himself. These were contested, but they were not refused as they ought to have been. Most of those amongst us who knew about them would, we are sure, admit this. We are quite sure that, just as we went beyond all Scriptural limits in the action taken against F. W. G. and C. E. S., so we fell behind in regard to F. E. R., and the even greater extravagancies of doctrine which have been put forth since his departure.

"MODERN MYSTICAL TEACHINGS AND THE WORD OF GOD"*

by F. B. Hole. Extracts from pages 36 and 37.

Finally, we give a few extracts which show that this modern mysticism deals in unscriptural fashion not only with the work, but also with the Person of Christ.

In
"MUTUAL
COMFORT"
in 1920

"Our Lord Jesus, though really Man, begotten of the Holy Ghost, born of the divinely-over-shadowed vessel, was uncreate, though He entered His own creation, and His holy humanity had no link with that of fallen man. *As to His spirit, it was Himself—the Son.*" (E. p. 172).

"And Jesus increased in wisdom and stature, and in favor with God and man. The omission of '*in spirit*' in verse 40 is important as confirming that *His spirit was Himself* personally and could not be spoken of as in our case." (E. p. 199).

With these words our author launches us into deep waters. It was during the fourth century that one Apollinaris, in opposing the Arians, who emphasized Christ's Manhood and denied His Deity, formed the theory that in Christ the "Logos" took the place of the rational element in man; or in other words that He assumed only a human body, and that the Divine nature in Him took the place of the rational human soul or mind. By this he hoped to meet the Arian heretics on their own ground, and give a rational explanation of the otherwise inexplicable mystery of His Person.

Here we have a twentieth-century attempt to solve this great and precious mystery, and in result it is hardly distinguishable from the speculations of Apollinaris of the fourth century.

*The Central Bible Truth Depot, 5 Rose St., Paternoster Square, London, E. C. 4. (Price 6d.).

An Assembly Judgment Honestly Arrived At

Writing on the subject of Glanton receiving as individuals the hungry and wayworn sheep of Christ in a day of difficulty and dispersion, the late Mr. George Cutting (who died April 29, 1934, aged 91), author of "Nothing to Pay," and "The Man in the Glory," and of the booklet "Safety, Certainty and Enjoyment," of which latter 7,000,000 copies have been issued, said:

If it were asked, what scripture had Glanton for receiving such individuals? they might consistently reply: The same as for receiving *any* true believer who has separated himself from what denied the Lord His rights, and who desired association with those who sought to answer to His mind. If scripture plainly instructs such individuals to *find* such a gathering, it points, quite as plainly, to the *receiving* of such individuals by such a gathering (2 Tim. ii. 22).

I personally forbear making any comment, for or against, the action of Glanton in *its own sphere* of responsibility. In receiving or refusing individuals applying there, they were, and are, *answerable to the Lord Himself*, and to Him alone. Apart from complicity with evil, either in doctrine, or practice, or principle, an *assembly judgment* honestly arrived at in seeking to carry out the Lord's will, should be *left with them* (always leaving room for remonstrance) and not be over-ridden by *private judgment* elsewhere. If, while remembering the prayerful exercises of those at Glanton, it is still considered that they acted hastily or unwisely, or that in any way they had mistaken the Lord's mind, then instead of insisting on their bending to *our judgment*, it would surely be better pleasing to the Lord to prayerfully leave any necessary *correction in His hands*, and not cause division, with its attendant sorrow, by taking it into our own.

"The fruit of righteousness is sown in peace of them that make peace" (James iii. 18).

CHAPTER IX

THE RAVEN SECTION THE FIRST TAYLOR CLEAVAGE (1920)

As early as in 1897, it could be seen that Mr. James Taylor, of New York, was destined to become one of the leading teachers of the Raven party, but as he was not giving his entire time to the work of teaching, he was not even very well-known in the Western States. During occasional business trips which he made to the British Isles, he seems to have found more time and opportunity to minister there than when at home in America, and some years later he came to be regarded somewhat as a second F. E. Raven, and, upon the death of Mr. Raven (in 1905), as his successor.

In 1910 he held Readings and Addresses at Indianapolis, Ind., which were printed under the title of "The Remnant in Relation to the Prophetic Testimony," and his ministry in 1911 at the same sort of meetings and in the same city was published under the title of "Resurrection and Levitical Privilege." After that, notes etc. were printed of his ministry at Belfast, Ireland, in 1915; Detroit in 1918; Chicago in 1919; Rochester in 1919; Belfast in 1919; Manchester in 1919; Devon in 1920, and elsewhere in 1923; 1924; 1926, and at Belfast again in 1926, so his rise to the leadership of a large section of the brethren was very rapid and spectacular, but with what sad results!

The First Taylor Cleavage took place in 1920, and we cannot do better than to let those who separated speak for themselves and relate why they did so. Here are some brief extracts from a 28 page printed letter in a pamphlet written by one who is still living, and who even at that time (1920) had been in fellowship with brethren for over forty years, and was a well-known and valued evangelist and teacher among them long before James Taylor was even heard of outside of New York and vicinity, except by a few; and whose conscience compelled him to withdraw from the Taylor group of the Raven communion, along with others, giving his reasons therefor.

RECENT TEACHING AND ITS EFFECTS

Melbourne, Australia,

My Dear Brother,

October 1st, 1920

Your letter has come safely to hand, and it is a real cheer to hear from anyone desirous of being faithful to the Lord in these days of lukewarmness and departure from the truth. . . .

You inquire concerning the cause of my withdrawal from those with whom you are still identified. To continue with those dear brethren involves sanctioning by one's presence both the departure from the truth and the practice accompanying it. Hence withdrawal was the only course for me, since the teaching is accepted by the mass and even excused by the few who do not believe in it. My principal reasons for this step may be enumerated thus:

A. ERRORS IN DOCTRINE:

1. Defective Gospel.
2. Covenanting.
3. Fulfilled Responsibility.
4. Two Wave Loaves.
5. Reception of the Spirit.
6. Translation, our place in heaven, and our position in the kingdom.
7. "This Rock."
8. 1 Cor. v. 13 and 2 Tim. ii.

B. The general acceptance of the error, which makes the purging out of the evil impossible and separation a necessity.

C. The sectarianism in:

- | | |
|--------------|----------------------------------|
| 1. Spirit, | } characterizing the fellowship. |
| 2. Position, | |
| 3. Conduct, | |

In order that you may understand the commencement of the present difficulty, it will be necessary for you to carefully read the first two articles in *Mutual Comfort*,* July, 1915. . . .

In the winter of 1915, when brothers were reading Rev. ii., at 57 Park Street, London, it was maintained by a prominent brother that:

- (1) The church had not broken down.
- (2) It was merely local failure at Ephesus.
- (3) Chapters ii. and iii. were not an historical view of the assembly.

*This magazine, "*Mutual Comfort*," was edited by P. R. Morford.

- (4) Revelation gave one of the highest views of the church, i.e., her place in intelligence in regard to all the interests of God.
- (5) Philadelphia was translated because it had fulfilled its responsibility.
- (6) The book of Revelation was written to teach the servants how to pull the responsible thing through.
- (7) Exception was taken to the church's translation being entirely through grace.

Some of these errors, if not all of them, have been taught in several places at different times, and practically no notice has been taken of them. The reason can be easily discerned—part of them are supported by James Taylor's teaching as published in "Mutual Comfort," and therefore to condemn them would be to condemn James Taylor.

A. 1. In regard to Errors in Doctrine, we will first consider the danger of a DEFECTIVE GOSPEL. . . .

In "Readings on the Epistle to the Ephesians," 1916, page 11, it is stated:

"No children were born to David there (Ziklag)—yet everything was recovered there. The idea of multiplication is hardly in Romans; what is lost is recovered, but there is no increase."

In "The spirit of Christ in David," page 18, we read:

"So that in Romans, as I understand, it is recovery without addition. What is lost is recovered; whereas Colossians and Ephesians imply increase."

In these extracts and in other writings, it is taught that there is no "increase" or "excess" in Romans, thus exposing the departure in thought from the truth of the Gospel unfolded therein, which is characterized by "increase." In Chapter v., it is "excess" from the beginning to end, and the thought is emphasized by "much more" being repeated five times. In new creation—where all is new—the thought of "increase" should not be introduced as asserted in this teaching. Thus the thought of "increase" is excluded where the Spirit gives it, and brought in where the Spirit omits it.

A. 2. COVENANTING.

Is it the truth that the believer on the Lord Jesus Christ—indwelt by the Spirit of God—is taught to covenant or enter into a covenant with God or with his brother? Is the idea found in the New Testament?

It is stated in "Mutual Comfort," Vol. viii., page 170:

"The bearing of that now is, I think, that as God becomes known in the Gospel, the believer is challenged as to whether he is prepared to, as it were, enter into a contract with such a God as that."

The same idea is expressed in this and other articles by the following words:

"Covenant," "a certain understanding with God," "a definite bond," "committal," "commit ourselves," "put out your hand," "vows," etc.

So there is no doubt as to what has been expressed, for the words of this article and others are plain, clear, positive, and decisive. Indeed, the thought could hardly be expressed more clearly, as the following quotation shows:

"A definite bond to which He has committed Himself to begin with, and to which we also have committed ourselves, because it is in the committal to it that the conscience is brought into play." (p. 171.)

The principle of covenanting, vowing, committing, contracting with God or with one's brother, is contrary to the spirit of Christianity as taught in the New Testament (Matt. v. 37). We have to learn, that we are "without strength" (Rom. v. 6; vii. 23, 24); that we are "alive to God in Christ Jesus" (Rom. vi. 11); that actual deliverance from the dominion of sin is through grace (Rom. vi. 14). . . .

A. 3. We will now consider "FULFILLED RESPONSIBILITY."

The man—the man of the earth—being retained, who could covenant with God and his brother, we are not surprised at the assertion "fulfilled responsibility."

It is stated in M. C., Vol. viii., page 178:

"Before he leaves the earth he has discharged every righteous obligation that rested upon him."

This is an absolute statement, which James Taylor admitted at 57 Park Street was "not true," yet he refused to withdraw it. How serious for a servant of the Lord to refuse to withdraw a statement which he himself admitted was "not true," and to state that he should not break faith with those who believed in that which he had set forth. Thus inadvertently it was admitted that a party was being formed. . . .

Then again it is stated by James Taylor in a letter to me, March 23rd, 1916:

"Indeed translation, involving reward and honour, is clearly emphasized in the book, e.g., Rev. iv. 1: xi. 12: xli. 5."

This quotation connects reward and honor with translation instead of with the appearing. . . .

In the Glanton controversy it was maintained (by London, in 1909) that the mind of man must not be allowed to intrude where all is to be regulated by the light of the temple of God, but now James Taylor says:

"We are children of wisdom, and much is left to us as to how it should be done. Instead of saying such an one was put away, it is better to keep to the principle of withdrawal, which is em-

bodied in this letter." (Righteousness and the Pursuit of it. Page 27.)

We thought that children of wisdom were marked by cleaving to the very words used by the Spirit of God, but according to this teaching it is better, because of the ruin, to depart from what God says and maintain a principle that the Lord does not mention in his injunction in 1 Cor. v. 13. So what was stood for in 1909 is now abandoned. . . .

B. Now as to THE GENERAL ACCEPTANCE, etc.

The mass in the fellowship with which you are identified believe that James Taylor has set forth the truth on these subjects, and, believing that God has given fresh light, fully support him, so that this teaching is generally accepted and has many exponents, and thus the whole fellowship is leavened with it. This makes the path for the one who walks simply before the Lord quite plain and clear, for the question has simply to be raised and answered, is it the truth? If it is light from God as claimed, if it is according to the teaching of God's Holy Word, then each one should whole-heartedly accept and support it. But if it is not the truth, if it is not in accord with the teaching of Holy Scripture, seeing the mass accept it, the faithful individual must refuse it and depart from the teachers and supporters of the error.

There is a minority in that fellowship who do not believe these doctrines to be the truth, but inconsistently advocate going on with those who teach them. Some of these seek to justify themselves by stating that the teaching has been modified, others say there is worse yet to come, and others that now you must not separate from those holding erroneous doctrine. This minority, having become leavened by refusing to stand true to their convictions from time to time, is powerless to withstand the evil; they themselves settle down (seeking to persuade others to do the same) and go on with that which they have declared to be contrary to the teaching of the Word of God. Those who for years have stated that it was the Galatian heresy, that it was not light from God, that it was of Satan, etc., now quietly tell saints the matter is settled, the Lord has intervened, etc. We ask, has the evil which you have warned saints against been judged? The truth is, the leaders of the minority have succumbed, having been overcome with the stronger mind of the chosen leader of the majority.

Thus I am apart from the mass because their teaching is unsound, and I am apart from the minority because they are advocating compromise with error. If I could accept the principle of walking with those who accept the modification

of the evil, I must in common honesty own that the open principle is right, and that I have made a mistake in maintaining that separation from evil is God's principle of unity. The mass are clearly inconsistent in going on with the minority without having the letters and statements withdrawn and judged which accuse them of holding serious errors, and the minority are likewise wrong in going on with that which they know is not the truth. The mass are largely characterized by the spirit of "need of nothing," through thinking they are the ones who have fresh accessions of light, and the minority show the spirit of indifference, knowing the truth is at stake; and thus both the one and the other are Laodicean. Therefore, if one desires to be faithful, that fellowship must be abandoned according to 2 Tim. ii., and grace must be sought to keep His word and not deny His name. May the Lord grant it for His name's sake.

C. 1. I will in conclusion, add a little on THE SPIRIT, POSITION AND CONDUCT MARKING THE FELLOWSHIP.

The *spirit* of that fellowship is narrow and sectarian, being dominated by the word of James Taylor to the exclusion of any who cannot agree with him. They are very kind to those called sympathetic, but would persecute, through party spirit, those who differ from them. James Taylor has taught the principle that "one man should die for the people," but he would neither withdraw nor express regret for his own wrong statements, though they had troubled many and one he had even admitted was not true. He would insist it was right for others to die, but he was not prepared to be a living exponent of his own teaching. The spirit that animates the body of Christ, caring for all its members because they are dear to His heart, is superseded by a party spirit which cares for those with whom that party agrees and has very little, if any, regard for others alike dear to the heart of Christ.

C. 2. Directly we do not walk in faith in the power of the Spirit, practically owning the control of Christ as Lord, and holding the Head, we become governed by the word of men, and a sectarian condition and *position* is the result. The teaching of some leader becomes the rallying point, instead of being gathered to "My Name" according to the truth of the one body. . . .

C. 3. When we become sectarian in spirit and position this produces *conduct* which is unseemly, and leads to our refusing those who cannot see with us, resulting in a kind of persecution against all who stand for God and the

truth. Right through the past ages, every movement of the Spirit of God in man's hand has degenerated, and the mass always abandon the truth, as seen in Asia in Paul's closing days. The mass, having power in their hands, first ridicule, then persecute, the few: thus history repeats itself. It is a serious question for each to answer before the Lord, am I one of the mass which is always the persecuting body, or am I one of the few spoken against on account of desiring to keep His Word and not deny His name?

May God preserve us from the many snares by granting us grace to abide near the Source and Spring of all blessing.

With warm love in unalterable affection,
I remain, yours affectionately,

(Signed) J. S. GILES.

Mr. J. S. Giles' present address is 5 Vaughan Ave., Hendon, London, N. W., England.

All of this is serious, and most unscriptural, and the refusal to judge it made the separation from it necessary, but Mr. Giles was very tardy in discovering or at least in exposing the false teachings of James Taylor and others like him, for the Glanton brethren, whom Mr. Giles had always opposed, had already done the same ten years before him, as the following, written by a Glanton brother, shows:

"In 1908 a division was consummated over a local matter at Alnwick, in Northumberland, England. . . . But one cannot see any scriptural or godly reason for cutting off Glanton, even if one admits that technically they were wrong in receiving some from Alnwick. One is therefore obliged to look deeper than the surface for the real reason of this division, and it is not really hard to find.

The fact is that since the 1890 (Raven) division there had been amongst numbers of brethren a feeling of anxiety concerning the teaching of certain others. The leaders of a certain school of teaching that had been developing were using expressions that alarmed many, and caused considerable exercise as to where we were drifting. It seemed to many as if they were making the Church of more importance than the Lord Himself on the one hand, and, expressions concerning the true humanity, and the eternal relationship of the Son with the Father, seemed derogatory to the glory of His Person on the other—exalting the Church and disparaging Himself. Here are a few of the expressions:

The Gospel is an explanation of what is down here.

Until the House of God was here in the Spirit there was nothing to preach about.

For all who have received the Spirit since the day of Pentecost the believer is the source of supply.

To say that spiritual blessings are in Christ to the exclusion of the Church is mischievous.

Salvation is found in the Church and nowhere else.

God's intervention is in the Church.

Christ is beyond the reach of anyone except in the Church.

The promises of God are established in the Church.

The Lord Jesus is not "eternally" the Son.

The Lord Jesus is not "eternally" the Word.

"The Son" and "The Word" are only names taken in connection with the revelation and have no meaning in absolute Deity.

That Scripture does not say He had a human spirit;* His Spirit is Himself.

One need not wonder then at many capable brethren objecting to such teachings, in 1908, but the sad part of it is that such, together with many capable Evangelists among us, were "marked" men by those who cultivated this line of teaching. Here then is the crux of the matter—most of these "marked men" could not see that Glanton had done anything to warrant their being cut off from fellowship and consequently they were supporting Glanton, and an easy way to get rid of all these "undesirables" was simply to refuse Glanton and it was done. Do not think this is imagination, for one of the leading London (Raven-Taylor) brethren is reported in J. S. Oliphant's paper on the Glanton question to have written in March, 1908, as follows:

'None of us have any real difficulty as to Glanton knowing they acted in the fear of the Lord. What was desired, and what was accomplished by accusing Glanton of dishonoring Christ, by usurping His authority and entrenching on His prerogative, was a re-adjustment of our fellowship . . . a select circle was to be formed after weeding out the undesirables.'

And so after all Glanton was but the occasion and not the real cause of the division. But look at the cost!

In 1920 there was a further secession from the London (Raven-Taylor) party. Mr. J. S. Giles who had while in Sydney been rather active in opposing Glanton's action in 1908, found matters of teaching in the London party becoming so serious that in 1920 he with others were practically forced out after 40 years of fellowship with them."

Another brother, giving his reasons for leaving at the same time, mentions the following among others; "Man worship," "Party spirit," "Assumption" and "bad teaching." He explains as follows:

Man worship is the thrusting into a special place of a servant of the Lord, and hanging on his word to the exclusion of others.

*This doctrine that He had no human spirit was taught in an article in "Mutual Comfort," May, 1912, entitled, "The Person of Christ."

It has a certain halo of glory connected with it, and thus the Lord's glory is obscured.

Party spirit. If one does not belong to, or have sympathy with the party, one is just an outsider—no fellowship for such in the general circle of these brethren.

Assumption. This claim to have "the Testimony," "the ministry," "the ark," etc., is a fulfilling of Rev. iii. 17, "rich and increased with goods and have need of nothing."

Bad teaching. In breaking bread we commit ourselves, and the Lord commits Himself to us. They apply 2 Tim. ii. to assembly discipline, which weakens 1 Cor. v. and also takes the keen edge from the individual instruction of 2 Tim. ii. (i.e., to withdraw from, instead of put away). That the brother who breaks the bread opens the door for the Lord to come in, just as if the Lord of Glory could not give His presence without the breaking of bread. This is only another effort of the enemy to nullify the truth of the Lord's presence in the midst.

This brother states that at a meeting of brothers in the town in which he lived, it became a question of subscribing to the so-called peace, and other teaching of James Taylor, or leaving the fellowship, and without hesitation he chose the latter course rather than give up a good conscience. So these faithful brothers learned ten years later what many others had learned in Sydney and elsewhere in 1910, that it was a question of agreeing with all that was said or done by the Raven-Taylor leaders, or getting out. So in the year 1920: some 20 or 25 meetings that agreed with Mr. Giles and refused the new teaching, went out, Mr. Giles along with them; to continue together in what they had before believed and accepted.

The examples quoted above, of attempts to introduce false teachings, along with later attacks by J. T., P. R. M., C. A. C., D. L. H. and others upon these brethren who were apparently discredited, rebuffed and oppressed because they continued to hold and teach what brethren had always taught as to the "Word," the Eternal Son, Eternal Life, the Lord's complete humanity, the ruin of the Church, assembly discipline, the book of Romans, the Gospel, and Christianity, makes it manifest that when in 1890 these same harassed and perplexed brethren upheld or at least tolerated F. E. Raven they were making a rod for their own backs. Evidently "they have sown the wind," and "reaped the whirlwind." (Hosea viii. 7.)

Under the heading of "A Defective Gospel," Mr. Giles speaks of the unscriptural teaching that there is no "increase" or "excess" in Romans. In the same year that Mr. Giles wrote this, a book by Mr. Taylor entitled "Spiritual Increase" was issued, and the protest and warning was needed.

In exposing the falseness of Mr. Taylor's teachings, Mr. Giles refers us mostly to his articles in the magazine, "Mutual Comfort," edited by Mr. P. R. Morford, but, besides what he says, we consider it our duty to mention that in the same year he writes (1920), there appeared therein what was far worse, which Mr. Giles seems to have overlooked, viz., wicked doctrines as to the Person of Christ, and that He had no human *spirit*, which are the same doctrines as those by which Mr. James Boyd (a "Glanton" man), eight years later (in 1928) caused division in the Grant company in America.

On page 279 of "Mutual Comfort," 1920 volume, is the following:

"Every soul that loves Him and bows to scripture would surely admit that while in becoming flesh He changed His estate He could not and did not change in any way His personality, and still more would reject any suggestion that henceforth there became embodied in Him two personalities. The thought is abhorrent! Nor would any reverent soul assert that He received, as we, a *created* spirit. Yet, HE HIMSELF, THE SON, became and abides forever really, actually Man, in all that holy manhood involves. Having become Man how could His *spirit* be other than human though never ceasing to be divine? for He brought into manhood all that was perfect in manhood according to God. It was surely as was said, *Himself*, for passing into death, in Luke, He commends *His spirit* to His Father. His death was a reality, as His burial attests." (p. 279).

"At the same time, to speak of Him having a *human spirit* savors of dividing up what scripture does not, and might seem to imply something added to Him." (Note to page 279.) (The italics are ours.)

The above from "Mutual Comfort" is in accord with Mr. Raven's advice, "Don't be hampered by tradition," for "the doctrine of Christ" was "tradition" in his eyes. His followers and imitators here imply that there is no other alternative from the erroneous view that Christ became a creature except to believe that He had no human *soul or spirit*. But there is another alternative, which is the ancient, orthodox and scriptural faith that Christ was *God and Man in His Person*, which is "the doctrine of Christ," and "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that bideth him God speed is partaker of his evil deeds" (2 John 10, 11).

CHAPTER IX

THE RAVEN SECTION THE SECOND TAYLOR CLEAVAGE (1929)

The "Temporal Sonship" Heresy and The Taylor Hymn Book of 1932

Satan had early sought to beguile and corrupt some brethren in Ireland with the denial of Christ's Eternal Sonship, and the substitution therefor of the "Temporal Sonship" doctrine as a view "to be desired to make one wise;" but a book entitled "The Son of God," written by Mr. J. G. Bellett to save them from the heresy, was mercifully used of God for their recovery.

After that no more was heard of it publicly among brethren until over 50 years later, in the year 1909, when Mr. Charles Webb, having been ensnared thereby, attempted and succeeded for a time to teach and to press it upon brethren at a conference of the Raven-Taylor communion in Melbourne, Australia. This second attempted corruption may have been at that time accompanied with some success, had not the Glanton Cleavage in the previous year acted as a deterrent to sophistry, and speculation in divine things. (It was in this same year (1909) that the Tunbridge Wells Divergence took place in England, among those who had refused F. E. Raven in 1890).

The new doctrine was absolutely refused and refuted by Mr. G. J. Stewart and Mr. J. N. Barrett and others at the time, and in the correspondence that ensued; but apparently with little result, for Mr. Webb was supported in his views by many in the Melbourne meeting. The heresy was then very ably refuted in a 40-page pamphlet, entitled, "The Divine and Eternal Sonship of our Lord Jesus Christ," by G. J. Stewart, which offended many in Melbourne, but doubtless it helped many also to a fuller apprehension of the truth. Mr. Stewart and others then left them, in 1910, and united with the Glanton communion. (See "A Circle Chart of the brethren," on page 404.)

But later, when Mr. J. S. Giles, who was then in the Raven-Taylor communion, was in Australia, some who had left, at least partly on account of the new doctrine, called Mr. Giles' attention to it, and he took the matter up with the meeting in Melbourne and refused to break bread with them until they judged the doctrine. This brought them to the realization of the fact that they were alienating many, and they immediately took steps to put Mr. Webb and those who supported him out of fellowship, and so they at that time cleared themselves. After Mr. Webb had been out for four or five years, he was received back again in Melbourne on his professed repentance. He then wrote to Mr. G. J. Stewart and expressed his sorrow for having taught the heresy.

"To say that The Son is Inferior . . . is Blasphemy Outright"

At that time, in connection with the putting away of Mr. Webb, Mr. James Taylor of New York* said: "The Son is a term that covers His Person and to say that the Son is *inferior* to God or the Father is *blasphemy outright* and should be *refused* at every point." But now, contradicting himself in this, J. T. said at a recent conference in Birmingham: "An only begotten necessitates a Father and a certain relative *inferiority* in the Person who is designated as the only begotten." In 1897, in a printed address called "The Dayspring from on High," Mr. C. A. Coates said: "If we think of the wondrous fact that the *Eternal Son* of God has become a Man, we cannot fail to see that He must be a Man in whom God would find good pleasure. Of the past *eternity* He could say, 'I was daily His delight,' and what was *from eternity* necessarily gave character to what He became as Man upon the earth, hence He is called the second Man out of heaven."

Years afterwards, when J. T., C. A. C., H. D'A. C., D. L. H. and others had accepted, and also had attempted to popularize, the error advanced at Melbourne, Mr. C. Webb and others gladly received the heresy again, in 1929, and considered that they were right in 1909, and that the disciplinary action of the assembly at that time was wrong. But now others who were in their meeting have left, because of the heresy, and because of the introduction of the new hymn

*This Mr. James Taylor of New York, is not to be confused with Mr. James A. Taylor of Plymouth and Worthing, England, who is sound in doctrine, and is the author of "The Book of Redemption," and "From Sinai to Kadesh," etc., which are published by C. A. Hammond.

book revised in 1932, and for similar reasons; and many other meetings have become divided, in Edinburgh and other places in Scotland, and in Bath and Birmingham in England, and elsewhere. Most, but not all of the Raven meetings in London, have been carried away with James Taylor's teachings.

The Wind was Sown in 1889, and the Whirlwind Reaped in 1929. Hosea viii. 7.

Now it must be explained that the attempted popularization of this heresy in 1929, and the resultant cleavages, is but a part of the sad harvest of what was begun to be sown exactly 40 years previously, and the full-blown results of it have not yet been reached. The sowing of the seeds of error, and the reaping of the results, are briefly stated thus:

Among those who refused Mr. Raven in 1890 a very important objection to his teachings was that he denied vital truth which we had previously held, namely, that Eternal Life is a Person, that Eternal Life is Christ; and his denial of this prepared the way for the public denial by his followers, of Christ's Eternal Sonship. He said: "The effort of many is to make out that *Eternal Life is a Person*, and I am not prepared to accept this. Scripture does not say that Eternal Life is Christ, but that Christ is Eternal Life." A scriptural pamphlet published in 1932, defending Christ's Eternal Sonship, and entitled, "The Eternal Son," commenting on 1 John i. 2, said (p. 17): "Was there ever a time when 'that Eternal Life' began to be with the Father? Surely to ask the question is to answer it. The *Eternal Life* here is a *Divine Person*, our Lord Jesus Christ;" and for this its author was severely and publicly criticized by his former colleagues in the Raven-Taylor communion, and in their criticism (p. 26) they said: "I have no doubt that eternal life was with the Father in the Person of the Son in Manhood. But to say that eternal life is a Divine Person is so unscriptural and untrue that one wonders how he ever came to write it." So, in this way, the latter critics have lost Christ; and, according to their new view, neither the "Word," nor the Son, nor the Eternal Life, are eternal.

It was in June (same month as the deplorable conference at Barnet in 1929), 1889, that Mr. F. E. Raven issued his paper "The Person of the Christ," in which he taught the error concerning the Lord, that, "In Person He is God. In condition He is man," denying His full and perfect humanity.

And in the published "Readings and Addresses at Weston-Super-Mare, Jan. 3 to 10, 1897," Mr. Raven taught, as to the future: "We shall not know Him as Lord in heaven, we shall know Him as Head" (p. 82). But where does scripture say so? Shall we ever cease to speak of or to praise Him as Lord Jesus? (1 Thess. iv. 17). And as to the past, he said, "Becoming a man, He becomes the Logos (Word)" (p. 127). And thus the Lord's glory is shortened at both ends.

Mr. Raven having passed away in 1905, he was, in the minds of most, succeeded by Mr. James Taylor of New York, who, beginning with that year, until 1908, issued at least six books. From 1909 to 1920 he issued 26 more books, and from 1921 to 1929 he issued 40 more books, and at least 4 more since then, making a total of at least 76 books, all of which are still on sale. He visited and held meetings and was lauded in the British Isles, France and New Zealand, besides in the U. S. and Canada. So from the year of Mr. Raven's death, Mr. Taylor's rising to become the most prominent teacher in the Raven-Taylor communion was phenomenal.

A Systematic Undermining of the Foundations

The Glanton cleavage from the Raven-Taylor communion in 1908 was indirectly caused by a wide variety of erroneous teachings, by which the enemy sought the destruction of the truth piecemeal, some of which teachings are mentioned in a pamphlet issued by James Boyd on Aug. 16, 1909, entitled, "Glanton's Action in the Light of Scripture" (now out of print), from which we take the following extract:

"And yet this (Glanton) division, however painful, has not been an unmixed evil. It has delivered us from a system of teaching which was sapping the foundation of Christianity, and threatening to leave us no personal Christianity, and threatening to leave us no personal Christ, as an object for our hearts. The theories of 'no resurrection,' no having to do with Christ except morally in the saints, no gospel but that which refers to the house of God; that salvation and also eternal life, which was said to be the blessing of Abraham, were brought near to man and made available for him in the Church, thus making the Church the mediator; that the Church was morally greater than Christ, proved by the fact that He gave Himself for it; that the death of Christ did nothing for either God or man; and that it was presumptuous for anyone to say he had either

salvation or eternal life, in present possession—from such errors this division has been the means of delivering us.

“And these doctrines lie at the root of this trouble. Ostensibly it is the Glanton and Alnwick matter that is in question, but those who led in the division know better. Let anyone attempt to discuss the question with an opponent of Glanton and he will soon find that somehow or other he is at once shunted on to the line of the doctrine. It is for this reason I say that this division has not been an un-mixed evil.”

After 1909, Mr. J. S. Giles and others gave us many more examples of Mr. James Taylor’s false teachings until 1920, which caused the first Taylor cleavage, and from the latter’s book “The Divine Standard of Service. Readings and Addresses at Barnet, *June, 1929*, by J. T.” (now out of print), we learn of his dreadful fundamental error of denying the Eternal Sonship of our blessed Lord and Savior, which error caused the second Taylor cleavage. (Barnet is 11 miles north of London.)

This book manifests the Laodicean state of its authors and their company throughout, assuming what they suppose to be the highest ground, while attacking in the same breath the Eternal Sonship of the Lord, and there is the greatest lukewarmness, and indifference to the Lord’s honor. It contains six readings on 2 Corinthians, one each respectively on chapters i.: ii.: iii.: iv.; v. 1-9: v. 10-21; vi. 1-4, and xii. 1-10.

All through, there is much about God being pleased with *them*, and calling the attention of others to *them*, to hear *them*, but concerning this we will only give a brief extract beginning with page 1.

Extracts From the Barnet Notes, 1929; “The Whirlwind”

“J. T. It was intimated that these meetings had those more or less engaged in the Lord’s service especially in view, and it was thought that this epistle might be considered profitably from the standpoint of service as having special relation to the Gospel of Mark . . . Mark introduces his gospel as the ‘Beginning of the glad tidings of Jesus Christ, Son of God.’ He had already become known, but ‘Son of God’ involved personality. So the apostle presses here that he had preached the Son of God, and he makes it reflect upon his own character—that if the Son of God is true, and the promises of God are yea and amen in Christ, the apostle also is true.

“Question. Is that why we get the Servant at the outset of the gospel. ‘Thou art my beloved Son, in thee I have found my delight’? (Mark i. 11).

“J. T. Exactly. God makes known to the Lord Himself His pleasure in Him. It is important in serving that one should be conscious of the Lord’s approval, and, I suppose, of that of the

brethren too. Scripture records two things presented in the voice from heaven, 'Thou art my beloved Son,' and 'This is my beloved Son: hear him.' Applied to us as servants, the former would be to impress us that God is pleased with us, and then in the latter He calls the attention of others to us. He gives us the sense that we please Him personally, and then He will call the attention of others to us."

As there is but little or nothing on *the subject of Eternal Sonship* in any part of the book except in the one Reading on 2 Cor. ii., we will take extracts from it only, from pages 41 to 65.

J. T. (James Taylor) We are speaking now of service, and I thought those who enter into service should see to it that they are conscious of being pleasing to God, that is on the principle of 'Thou art my beloved Son, in thee I have found my delight.' The consciousness of being pleasing to God underlies the anointing. God anoints us as pleased with us, and then the idea of gift and being sent comes in, so that one is, so to say, personally great enough to represent God. God must be the judge of that, and He gives His servants to understand their place with Him. It involves our place with Christ as sons, for the Levites were all 'firstborn ones.' It also implies, as we have said, what we are in our secret lives with God—that He is pleased with us.

P. L. Do you get that in the prophet, 'Behold my servant whom I uphold, mine elect in whom my soul delighteth!' (Isa. xlii. 1.)

J. T. That is the direct statement of it. God is pleased with you, and then, as going forth, you represent Him, which is really more important than what you do. I should prefer to make being the representative of God the first thing, and then what I may do is manifestly of God. So this epistle develops the idea of our being 'God's fellow-workmen.' . . .

S. J. B. Carter. Referring to the Son of God (2 Cor. i. 19), would it be the Son as begotten in time, or would it suggest resurrection? He was 'marked out Son of God in power according to the Spirit of holiness, by resurrection of the dead' (Rom. i. 4), or would it be His eternal sonship?

J. T. I do not know that there is such a term in scripture as eternal sonship. 'Son of God' is a question of a Person. The Son of God is announced in scripture after the Lord Jesus was here. In Luke it says, 'The holy thing also which shall be born shall be called Son of God.' That is what Luke says, meaning that that should come out in Him in due course. Jesus asserts His relation as Son at the age of twelve in saying, 'My Father's business,' but the Father's voice announcing it is at His baptism.

S. J. B. C. You believe He was the Son of God in eternity?

J. T. What the scriptures say is, 'In the beginning was the Word.' It does not say 'the Son.' 'In the beginning was the Word, and the Word was with God, and the Word was God' (John i. 1), that is to say, His eternal personal existence is stated. He was there personally in the beginning. To go so far as to give Him a personal name or designation then, is going beyond scripture it seems to me, but that the Person was there is the great point. To give Him a name is another matter, but the Person was there. It is the foundation of scripture that He was a divine Person and so was there in the beginning. Now Luke says that He 'shall be called Son of God,' and He says Himself at the age

of twelve years, 'Did ye not know that I ought to be occupied in my Father's business?' There is a plain intimation of His relation with God. There is the assertion of His relation with His Father as Son at the age of twelve years, and then God Himself calls Him Son as He was thirty years old: 'Thou art my beloved Son, in thee I have found my delight.' That is what He was here. Luke presents Him in that way; and John speaks of His sonship only after he is said to have become flesh. . . . I am sure we should be most careful as to applying to Christ as 'in the form of God' designations given to Him as in man's form.

G. J. E. When the Son of God is mentioned in scripture is it not always in manhood?

J. T. I know of no other way in which He is so spoken of in scripture than in manhood. . . . He is a divine Person and that underlies the fact that He is capable of representing God. As man the designation 'Son' undoubtedly regards Him in this light, but to make it apply to Him as 'in the form of God' is another thing entirely.

S. J. B. C. I thought that in incarnation He took up in new conditions a relationship that had ever existed in eternity and that as the Son of God it was the relationship in a new condition.

J. T. I think you are asserting too much in saying the relationship 'had ever existed.' It does speak of the glory He had with the Father, but to give the thing a name is, I believe, going beyond scripture. . . .

M. W. B. Is your point that it had to wait for revelation before the title 'Son' could be disclosed?

J. T. That is how scripture presents it to us. He is called Son in manhood. So Paul was not moving in Corinth on the low level of man's mind, but on the high level of what God was doing. God is operating in His Son, His own Son, and that is what was preached.

W. R. P. You would not carry the title 'Word' into what He was in deity.

J. T. No. He had acquired that name among the saints. So in Hebrews i. you get a variety of the glories of Christ mentioned, but they are all taken from the statements of saints, that is, they are all taken from the Psalms, as if God loves to bring in the saints to establish the great truth of the Person of the Lord Jesus Christ. But like 'Son,' 'the Word' implies His deity, for only a divine Person could reveal—it is a question of speaking the mind of God.

Eu. R. Is the great thought here to establish the heart of the servant in the stability of Christ as the Son?

J. T. That is what is in view, so you go back to Genesis, where you have the idea of the promises. . . . All is secured in Isaac, that is, in Christ risen from the dead—the Son of God. . . . You cannot give names to, or define relations between, divine Persons before incarnation. . . .

P. W. Is not the Son of man really the Son of God become man, and because He has become man He brings in all the blessing of the Son of man? Is not all bound up with the fact that the Son of God was the One found here as man—in whom God found His delight?

J. T. The Son of God is what He is on God's side, and the Son of man what He is on our side.

Question. Scripture says, 'We have seen, and do testify, that the Father has sent the Son as Savior of the world.' (John iv. 14). Was He the Son as He was sent, or did He become the Son.

J. T. It is the Person, I think, that is in view. 'Lo, I come to do thy will.' 'A body hast thou prepared me.' It is the Person come into manhood. But I do not see that we should make 'sent' allude to His birth simply; morally it was there before and so entered into incarnation, but the bearing of it is toward His actual entrance into service. The Father had sanctified Him and sent Him into the world. I do not apprehend this to mean that he was sent before He became man, but sent as in manhood. The same may be said of 'Jesus Christ whom thou hast sent.' (John xvii. 3). He did not bear the name 'Jesus Christ' before incarnation. Being sent into the world does not necessarily mean that it is from another place literally, but that the Father does it. Hence the Lord says, 'As thou hast sent me into the world, I also have sent them into the world.' It is a question of being sent by a Person; the disciples as not of nor in the world morally, were sent into it for testimony. We may thus see that while it is said the Father sent the Son, we cannot fairly deduce from this that He was actually in that relation with God as 'in the form of God.'

JAMES TAYLOR.

Concerning the subject of the above extracts, Mr. James Taylor said afterwards: "It is a most weighty subject and I have no doubt the spiritual intelligence of the (Barnet, 1929) meetings warranted attention being called to it. What I expressed has been on my mind for at least twenty-five years; it came to me through Mr. Raven, when he was in America in 1902. It came out in a Reading, but it was not included in the printed notes." (It was omitted through the influence of Mr. T. H. Reynolds, who was screening Mr. Raven, as a number of others had done before him).

This statement, added to the above which he said at the meetings, namely, "He gives us the sense that we please Him personally, and then He will call the attention of others to us," savors of self-complacency, pride and boastfulness, and the toleration of evil teachings along with it manifests the low and fallen state and spiritual condition of their meetings, and seems to make Rev. iii. 14-22 applicable here: "And unto the church of the Laodiceans write . . . Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

The Darkest Blot in the History of the Brethren

With this we pass over our first extracts from the Barnet Notes, 1929, and take notice of what is referred to as "The

"Temporal Sonship" Heresy." We use the term "temporal" according to the meaning given in Webster's New Standard Dictionary, "Temporal, pertaining to time; measured or restricted by time," because the new teaching is that Christ's Sonship as the Son of God began only in time; and this is denying His Eternal Sonship, notwithstanding their protests in those Notes that they only ignored it. But three years later (in 1932) these teachers thought the time had become ripe for more definiteness, and they began to boldly deny any possibility of Sonship before incarnation. Also, at the same time, they added to their errors the "Temporal Jehovah" heresy, and taught that Jehovah was not Jehovah before Exodus vi. 3, notwithstanding the fact that the Name Jehovah is found almost 200 times previously in Genesis, and Exodus i-vi. 2; and those who refuse this view, and their views of a "Temporal WORD," and a "Temporal Sonship," and a "Temporal Trinity" of Father, Son and Holy Ghost, they treat as transgressors, so they have become a sect of "Temporalites." Their evil doctrines constitute the darkest blot in the history of the brethren, producing worse results than B. W. Newton's fearful errors, 83 years previously, in 1846.

According to James Taylor, it is unscriptural to apply the expression "only begotten Son" to Christ in the form of God, for "He had no place in the Father's bosom till incarnation," but, as John through his loveliness got a place on the bosom of Jesus, so did Jesus get a place in the Father's bosom on account of His excellencies in manhood ("Believer's Friend," pp. 31, 32. 1927). But does J. T. know the meaning of the terms "Form of God" and "Form of servant"? The truth is that the form of God was what was natural to Him, it was His position and status in the Godhead. This He veiled, but He did not give up Godhead, and even as Man He was in the form of God. (Col. i. 19; ii. 9). He veiled the glory of the position, emptied Himself, and took the form of a servant, the position and status of service. Then He revealed God as He knew and had ever known Him, as the only begotten Son in the Father's bosom in the Godhead.

His glory, which the disciples beheld, was the glory He brought with Him, as the Son, from heaven. (John i. 14; xvii. 24). To deny that He was ever the Son, is to deny the Deity of both Son and Father.

Of course all that is in question here, and therefore all that we refer to, is Christ's Eternal Sonship as "the Son of God" (Matt. xiv. 33; xvi. 16; xxvii. 54; Mark i. 1; Luke i. 35; John i. 34; iii. 18; v. 25; ix. 35; x. 36; xi. 4; xx. 31; Acts

viii. 37; ix. 20, etc.), or as simply "the Son" (Matt. xi. 27; John iii. 35, 36; v. 19-23, 26; vi. 40; xiv. 13; Heb. i. 8; vii. 28; 1 John ii. 22-24; iv. 14; v. 12), or as "His (God's) Son" (John iii. 17; Acts iii. 13; Rom. i. 9; v. 10; viii. 3, 29, 32), which *His Name*; and "the Son of God," "the Son," and "His Son," all mean the same, as 1 John v. 12 proves, "He that hath *the Son* hath life; and he that hath not *the Son of God* hath not life." The terms are both synonymous and interchangeable.

Christ's *titles*, such as "Son of Abraham," "Son of David" and "Son of Man," are a different matter, for the Eternal Son of God became the Son of Man. As "Son of Abraham" He is the fulfiller of the promises of blessing made to Abraham, "In thee shall all the nations of the earth be blessed" (Gen. xii. 3), and as "Son of David" He is Heir to "the throne of his father David" (Luke i. 32, 33), while His title as "Son of Man" has a double significance, for it is both His title of humiliation and His title of universal dominion (Matt. viii. 20; xxv. 31, 32). But His divine *Name* and relationship of "Son of God" refers to that wondrous truth which is the foundation of all knowledge, faith, hope and blessing for man, namely, that there is one God, eternally existing in three Persons, Father, Son and Holy Spirit. Briefly stated: As Son of God He is and ever was the second Person of the Trinity (or Godhead), and as the second Person of the Trinity He is and ever was the Son of God. He is the Son of God, and He is God the Son.

The Heresy is Not New, but Very Ancient

We only speak of the Taylor heresy as a new doctrine because it was newly introduced among brethren by Mr. James Taylor, of New York, or by Mr. F. E. Raven, but it is really an ancient heresy, a somewhat similar view having been taught by Sabellius more than 1500 years ago, and since then it has been known as Sabellianism. One of the standard encyclopedias says of it: "Sabellianism. The name given to any form of doctrine which *denies a real distinction between the Persons of the Trinity*. The doctrine of the adherents of Sabellius (an African presbyter of the third century), if not of Sabellius himself. It resolved the doctrine of the Trinity into three manifestations of God to man, and taught that the same Person was the Holy Ghost when manifesting himself to the Christian Church, and, by parity of reasoning, the Son, when He appeared in Christ. . . . Akin to this teaching was that of Marcellus (bishop of Ancyra in the early part of the fourth century), who made the Logos (Word) a

mere attribute of God, manifesting itself in the creation, the Incarnation, and the sanctification of Christians." (Sabellius was excommunicated).

So much for the pretentious claims now being ignorantly advanced that this sort of teaching is "Present Truth," "A choice bit of light reserved for these last days," "A phase of the 'truth' hitherto overlooked, that needed to be added to the faith of the saints to pave the way for the rapture," and "ministry on rather a different line to the past." But it is proved that the pretended "new light" from Barnet is nothing more than "old darkness," and he who would be faithful defends the "Good Old Light" he has received from God.

Mr. J. N. Darby, in "Notes and Comments." Vol. 7, p. 7, refers to the heresy in these words: "... Sabellianism which is not uncommon in connection with the term Son, which I believe to destroy the basis of truth . . . The confusion is in not seeing that *He is Son in creation* as well as in *redemption*, and the order of both, and that He redeemed as Son what He created as Son."

Mr. W. J. Lowe wrote, *Jan. 15, 1890*: "John's gospel presents us with a Person who ever was and is unchangeably the same, *the Eternal Son*, the Word who became flesh. . . . But he (F. E. Raven) does not admit that 'eternal life' is unfolded in John's gospel. He treats it as God's *purpose* of blessing for man, and therefore distinct not only from the Deity, but also from the *Eternal Sonship* of the Word. Indeed, according to this paper ('Eternal Life,' by F. E. R.), except in 'purpose' or in 'essence,' it had *no existence before the incarnation*. . . . Never once, all through this paper, in spite of remonstrance extending over eighteen months, is Christ admitted to be 'that eternal life, which was with the Father, and was manifested unto us,' according to the simple statement of scripture." (From a "Letter on Life and its manifestation," pp. 10, 13. Price 3d. Mr. Thos. R. Dix, 11 Nicholas Gardens, Ealing, W. 5, England.)

The Eternal Son is The Sent One

Now, beginning with page 47 of the Barnet Notes (1929), with the question of S. J. B. C., "Would it be His eternal Sonship?" the scriptural reply would be, that, 2 Cor. i. 19 and Rom. i. 4 both refer to Christ's Sonship, which is eternal, as John i. 14, 18 proves. In fact those two verses alone should settle finally the entire question of His Eternal Sonship, for, (1st) the Word was eternal, (2nd) was made flesh, and dwelt among us, and (3rd) the glory of the Word is truly the glory of the only begotten of the Father, and (4th) the Son is eternally in the bosom of the Father. And this is the "glory" of John xvii. 5, 24, which we will behold; His glory, as the only begotten in the bosom of the Father from and to eternity.

But the reply of J. T., that, "The Son of God is announced in scripture after the Lord Jesus was here." is evasive, for he must mean that the Son's coming into existence is announced, and not that the arrival of *the Eternal Son as the Sent One* (John xvii.) from the Father in heaven is announced. He means that a "Son" of his own imagination is announced, and not One "having neither beginning of days, nor end of life" (Heb. vii. 3), not "the Lord from heaven" (1 Cor. xv. 47), not "the Man that is My (Jehovah's) Fellow" (Zech. xiii. 7). As someone has stated in a letter: "The passages quoted declare that the One Who is ever Son, came forth as the expression of the Father, and the bearer of the Revelation of His Father's Name, and Hand, and Heart. I know that the utterances were made when He was incarnate, but the things uttered lose none of their meaning when one reads them as declaring what subsisted eternally; and the defects of his explanation of them are two-fold: one being that one has to submit to a lengthy line of reasoning ere one can bring himself to comprehend mentally all that is alleged; and the other is that any simple soul learning from the plain words that the Father it was Who sent the Son, has to unlearn what the plain words say and apply his mind to the study of this new theology ere he can consent to their interpretation."

J. T. says that he does "not know that there is such a term in scripture as eternal sonship." But we have very many synonymous terms, or statements, which are sufficient for those who are unbiased and sincere, and we even have "The Son . . . for ever and ever," which may be said to be identical, "Unto the Son He saith, Thy throne, O God, is for ever and ever" (Heb. i. 8). It is impossible to deny that this signifies or implies His Eternal Sonship, unless it is claimed that the throne of the Son existed before He Himself did, or that He would cease but His throne would continue eternally.

J. T. remarks: "In Luke it says, 'The holy thing also which shall be born shall be called Son of God.' That is what Luke says, meaning that that should come out in Him in due course." This reminds us of what Mr. Raven said many years before, in a letter dated March 20, 1890, namely, "Think of a helpless infant being the exhibition of eternal life," meaning, doubtless, that "that should come out in Him in due course." Now J. T., exceeding Mr. Raven, says by implication, "Fancy a helpless infant being the Son of God; that should come out in Him in due course." Further on he implies that by "in due course" he means "as He was

thirty years old," or at "His actual entrance into service," for "He is capable of representing God." It is only the repetition of Mr. Raven's doctrine, for in John i. 14 the Word is the Son, and J. T.'s teaching that becoming a man He becomes the Son, agrees with Mr. Raven's statement that "Becoming a man, He becomes the Logos." But Christ must certainly have been the Son of God before He could truthfully be called the Son of God. He was the Son of God from eternity, so Luke i. 35 says He "*shall be called,*" and not "He shall become the Son of God."

Then when S. J. B. C., not seeming to be satisfied with the reply to his question, "Would it be His eternal Sonship?" further asks: "You believe He was the Son of God in eternity?" James T. assumes to bring John forward to testify, in his favor, and says: "John speaks of His Sonship only after He is said to have become flesh," calling upon John to substantiate his errors that flesh became the Son, and flesh became the Word, but John proves him a false witness, and says, "The Word became flesh" (John i. 14). Likewise, when James T. would tell us that God hath spoken unto us by the Word, Paul replies: "God . . . hath spoken unto us by His Son" (Heb. i. 1, 2). Christ did not say to His disciples, "As I have sent you, so my Father hath sent me," but it reads the other way about. (John xx. 21; xvii. 18.)

Christ Never Gave Up the Form of God, Nor Became Inferior

In the reply to G. J. E., we have: "He is a *divine Person*, and that underlies the fact that He is capable of representing God." When referring to the Lord in eternity, and here upon earth, these teachers frequently, or sometimes, use expressions such as the following: "The Person was there;" "The Person is the same;" "The Lord in Deity;" "Our Lord as in the form of God;" "The Person of the Son in Manhood;" "He was a Divine Person in Manhood;" "The position and form of God in which our Lord was absolutely, before His incarnation;" "His Person is eternal and unchangeable;" "The eternal Personality of the Lord," and "Personally He is inseparable from Deity," and while there may possibly be individuals who have used some of these phrases innocently enough, others often thereby mean that in incarnation He is not God and Man in His Person, which was the Raven heresy, which he taught in the pamphlet, "The Person of the Christ," in 1889. The New Testament uses the word "Person" with reference to Christ but once, in 2 Cor. ii. 10; and speaks of God once as a Person (Heb. i. 3); or not at all, according to the N. Tr., although, in a proper

connection, everyone agrees that it is quite right to speak of both as Persons. They never were *unnamed* or *unnameable* Persons. In 2 Cor. ii. 10, "in the Person of," signifies "in the sight," "name," or "authority," of. The Lord never separated from or was out of Deity, and never was out of "the form of God," and never was inferior in any sense.

Concerning the remark of W. R. P., J. T. says: "So in Heb. i. you get a variety of the glories of Christ mentioned, but they are all taken from the statements of saints." But this chapter begins with, "God . . . spake in times past" etc., and goes on with, "said He . . . Thou art My Son" (5); "He saith" (6); "He saith" (7); "But unto the Son He saith" (8); "said He" (13). So instead of being "the statements of saints," they are the statements of God the Father. The announcement and knowledge that Christ was the Word, and the Son, was not originated and acquired from or among the saints, any more than was the knowledge that He "was in the beginning with God" (John i. 2). It is a subject of revelation. (Matt. xvi. 16, 17.)

Then, J. T. says: "You cannot give names to, or define relations between, divine Persons before incarnation." But no one seeks this, except as far as scripture does it for us, and it certainly does give the names Father, and Son, and Holy Ghost (Luke iii. 22), and defines their relations; and does much more besides, as anyone may readily see by turning to the concordances and referring to such names and words as Elohim, Almighty, Jehovah, El-Shaddai, Adonahy, Spirit, Father, Son, Prince, Man, Wisdom, Shepherd, King, Anointed, Savior, everlasting, sent, Word, Eternal Life, etc.; and very much pertaining to names and relations of divine Persons will be found to be applicable before the incarnation, for God says: "I change not" (Malachi iii. 6; James i. 17).

Finally, as to the last paragraph of this Reading on 2 Cor. ii., scripture shows that the Lord was Jesus Christ before He was "sent into the world," and that He was sent "from another place literally," and says: "He that cometh from above is above all" (John iii. 31); "God sent His only begotten Son into the world" (1 John iv. 9); "I came forth from the Father, and am come into the world: again I leave the world, and go to the Father" (John xvi. 28), and it says 33 times in John's Gospel that Christ was sent into the world. Jesus means Jehovah the Savior, and Christ means the Anointed, and before He was sent into the world He was consecrated, set apart, authorized and anointed, and He was the Savior. Matt. i. 21; Isa. xix. 20; xliii. 3, 11;

xlv. 15, 21; xlix. 26; lx. 16; 1 John iv. 14; 1 Sam. ii. 10; Gen. xlix. 24; Psalm ii. 2; xxiii. 1; xlv. 7; lxxx. 1, 17; John i. 41; iv. 25, 42; x. 36.

Certainly the apostles were sent "for testimony," but the Father sent the Son to be our Savior, and concerning the testimony, He Himself is and ever was the testimony of God, and that He is the Eternal Son is the highest point of it. J. T. teaches as though Christ had said: "As you have been redeemed from sin and have become the Children of God and I have sent you into the world, so have I become the Son of God and He has sent me into the world." He reminds us of B. W. Newton's teaching, that, "At John's baptism the consequent difference in Christ's feelings and experience was so great, as to have been illustrated by a comparison of the difference between Mount Sinai and Mount Zion, or between law and grace," and that "Christ had to find His way back to God by some path in which God might at last own and meet Him." So J. T. says Christ was inferior. In John xvii. *the Sent One is the Eternal Son*, and in verse 5 He prays to the Eternal Father, "O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

God's Full and Final Revelation of Himself

So now those in the Raven communion are obliged to decide whether they will continue in *the truth of God's revelation of Himself* as the Eternal Trinity, as Father, Son and Holy Ghost; or whether they will accept the heresy of James Taylor that God has *never* given us any Personal *revelation* of what He essentially is, but only of a character He had *assumed*, and that He has only *taken* certain names. According to J. T.'s teaching, when God revealed Himself as Father, Son and Holy Ghost, He *did not reveal Himself* as He was eternally, but something different, for he says: "They do not convey the *relations* of the Persons of the Godhead viewed in absoluteness" ("Names of Divine Persons," by J. T., pp. 2, 3), meaning that these relations of the Father, Son and Holy Ghost are less than 2000 years old.

According to this new teaching *nothing* can be known as to the three Persons in the Deity, and "there is *no means* of distinguishing the Persons," which is Tritheism, or, three Gods. J. T. says ("Names," etc., p. 6): "Tritheism, although false, is necessarily a term relative to creation," but Tritheism is not a term of revelation or creation, but of the Deity; and, however much J. T. may object, his teaching involves him in Tritheism, or the error that there was no Triune God, Father, Son and Holy Ghost, until creation, or perhaps until the incarnation.

Christ makes known to us the invisible God, for He is His image (Col. i. 15), so He said, "He that hath seen Me

hath seen the Father" (John xiv. 9), but J. T. says: "Father, Son and Holy Ghost are names Divine Persons *take* as declared or revealed." But the names are *not taken*, because if they were it would be *no revelation* of God. The names are the revelation of *what God is*, in His Triune Oneness, Father, Son and Holy Ghost, and seeing that this is the *final* revelation of what God is, and we have no other, and seeing that God is unchangeable in His eternal Being, we know that when God had *fully* revealed Himself He was that eternally which He had revealed, namely, Father, Son and Holy Ghost; or else He had *not* revealed Himself, and we are left *without* any true revelation of God. Again, J. T. says that "*relationships* have been *taken* by Divine Persons," and "*they have come into* relations," which shows that he does not believe that the revelation of the relations of the Trinity was the revelation of *what God is* eternally, which means also that we have *no revelation* of God, for according to that, in the pre-incarnate absolute conditions of Deity He was something different. Christ said, "I and My Father are *one*" (John x. 30), but J. T. taught (p. 6) that subsequent to the incarnation the relations of Father, Son and Holy Ghost are "*graded relations* involving relative *inferiority*." So he is in error both as to the pre-incarnate absolute conditions of Deity, and also as to the conditions of Deity subsequent to the incarnation.

His teaching regarding "*inferiority*," and "*graded relations*," is doctrine that is both *degraded* and *degrading*. His use of the term "*relative*" has no meaning, for everything is relative.

As the Elohim (which He always was), God created the heavens and the earth (Gen. i. 1). Afterwards He revealed Himself to Abraham as the Almighty (which He also always was—Gen. xvii. 1), and then He revealed Himself to Moses and to the children of Israel as Jehovah (which He also always was—Ex. vi. 3), and lastly, through Christ, and through the New Testament scriptures, He has given us the full and final revelation of Himself as He was eternally as Father, Son and Holy Ghost (John i. 14).

The Joy of the Father and the Son was From All Eternity

God has never been revealed in Trinity, save as the Father and the Son and the Holy Spirit. Hence we cannot even think or conceive of God as subsisting in Trinity, whether in time or eternity, save according to this holy relationship.

Anything beyond or different from this must have its source in the imaginations and speculations of the human mind, and not in the revelation of God.

The denial, in the year 1929, of the Eternal Sonship of the Lord, is a most deadly stroke of the enemy at the very vitals of Christianity. The Church at large being in ruins, and the testimony during the last century being ruined also, now he seeks to destroy faith in those eternal verities which are above and beyond all ages, or dispensations, or periods of time, and are associated with the Essential Being of the Father and the Son. Antichrist is evidently at hand. Nevertheless, "Greater is He that is in you, than he that is in the world" (1 John iv. 4).

"How fearful we should be, lest we admit of any confession of faith that would defraud the Divine bosom of its eternal ineffable delights, and which should tell our God He knew not a Father's joy, and would tell our Lord that He knew not a Son's joy in that bosom from all eternity" ("The Son of God," by J. G. Bellett).

From a book entitled "Extracts of Letters from F. E. R.," page 45, we copy the following, which contains the germ of "Non-eternity of Sonship," and of the heresy of the inferiority of the Son of God.

Nov. 23, 1898.

As to what you refer to, my point was that it was permitted to us to know divine Persons AS and WHEN revealed and only so. In view of that revelation the Son has taken a new place relatively, that is, of *inferiority* to the Father, coming to do the will of God, though of course there would be no change morally or in affection. The *names* under which we know divine Persons, that is, Father, Son and Holy Ghost are, I judge, connected with *this position*, and I doubt if we are allowed to enter into *the eternal relation* of divine Persons apart from this revelation. No one knows the Son but the Father. What I think led me to it was fear lest in our minds we should almost insensibly give to the Son a place of inferiority (save as regards revelation) in our thoughts of the Godhead, which could not be right. The point is to be within the limits of scripture and not trading on what is merely orthodox. (Capitals are his.)

F. E. R.

Mr. C. A. Coates has written in defense of his recent statement, that, "As before men He (Christ) speaks of His life as given, His words as given, He takes a place of *inferiority* to the Father," and on page 35 of a booklet he said: "In becoming Man He did come into 'a place of *inferiority*' to God and the Father," and then when Mr. A. O. printed a paper rightly denouncing this teaching as evil, Mr. D. L. Higgins issued a paper defending it.

The Lord Jesus humbled Himself, and took the form of a Servant, and as Man he was made a little inferior to the angels, for the suffering of death. (Angels are a superior creation to man, and are not said to die, even if they sin, in the sense that man dies). But our Blessed Lord became Man apart from sin, that He might die in our room and stead. But He was ever God, and even as Man He was still in the form of God, and He was not at any time inferior to God, even as "sent" according to the word of God—because He took the place to be sent; by doing this, He was at no time inferior to the Blessed God, or the Godhead, in the slightest degree. (See Heb. ii. 9; Col. ii. 9.)

As to "inferiority," and our *knowledge* of the Trinity in eternity, Taylorism apparently reaches the same conclusions as the *Modern* "Kenosis" (Greek for "emptying") which *suspends* or paralyzes the divine nature of Christ during the state of humiliation (In what other way could He be inferior?); and as Agnosticism, which means "unknown," or "ignorant of." (Acts xvii. 23). The teaching that "there is *no means* of distinguishing the Persons" in the Deity prior to 2000 years ago, has been well named "The doctrine of the unknown God."

The Raven-Taylor section, in consistency with their former and original toleration of the denial that Christ was the Eternal Life and the eternal Word, logically and naturally tolerated also the denial of His Eternal Sonship, which is little if any different from the denial of His Deity. That all of these heresies are very ancient and are kindred heresies and so joined together that it is impossible for anybody to choose and adopt one without becoming tainted with all of the others, is made evident by the writings of one of the best known and most honored of the early fathers.

Athanasius, in "Orations against the Arians."

Could St. John affirm in plainer words that *the Son* had no beginning of existence, but that *He* abode with and in the Father *before* His assumption of our nature, and indeed *from everlasting*, than in those with which he begins his first epistle? He writes thus, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; for the life was *manifested*, and we have *seen it*, and bear witness, and show unto you that Eternal Life, which was with the Father, and was manifested unto us" (1 John i. 1, 2). And then in the conclusion of his epistle he tells us that *the Son is that life* which here,

in the beginning of it, he says was not made, but *was Eternal and with the Father*. He writes, "And we are in Him that is true, even in His Son Jesus Christ; this is the true God and Eternal Life." But if *the Son is the Life*, and the life was with the *Father*, and the same evangelist says, "And the Word was with God" (John i. 1), then it is plain that *the Son* must be that *Word* which was *everlasting* with and in the *Father*. And as this Son is *the Word*, so God must be the *Father*. Moreover the Son, according to St. John, is not merely "God," but "Very God." And therefore the Word which he tells us elsewhere was God is doubtless properly so too. And the Son declares *Himself* to be *that Life* which the apostle tells us is *eternally with the Father*. Thus, then, we see that the *Son*, the *Word*, and the *Life*, are all declared to be with and in the *Father*. Athanasius (296-373 A. D.)

Extract from pages 16 to 19 of "The Divine and Eternal Sonship of our Lord Jesus Christ," by G. J. Stewart.

We will now try to find out what "only begotten Son" implies in the New Testament, and will consider the first two uses of it in John i. 14-18. The first eighteen verses of this chapter evidently forms a kind of prologue to the whole book. The first two verses declare the Logos to be God and to be also, in the beginning with God. This we do not dwell upon. But verse 14 tells us that the Logos, full of grace and truth, became flesh and tabernacled (the word used here) amongst us. He had tabernacled with Israel of old, but they did not behold His glory, it was veiled. Now His tabernacle is the body prepared for Him, of which He took possession and His glory is seen by faith. It is "the glory of (an) only begotten with (a) Father." Here this expression occurs for the first time, and there are no articles. Now, verse 18 shows that the word "as" is not mere comparison, but equals "truly." The glory is truly that of the Logos who became flesh and is the sum of the divine glory, which flows out from the Father upon "The only begotten Son."

And the Spirit here sees in the glory manifested in that body, the glory of the Logos, who is the only begotten of the Father. That is to say, the Logos is the only begotten Son of God. All the proper glory of God the Father is revealed in the Son, the Logos become flesh. This Heb. i. also says. The third verse describes the Son as the effulgence of the glory of God, the expression of His essential Being. So that in becoming flesh, all the fulness of the Godhead,—Father, Son and Holy Spirit, was pleased to dwell in Him (see Col. i. 19).

Turning now to verse 18, we may see that this last verse of the prologue defines and decides the question as to the Logos being ever the only begotten Son, when compared and connected with verse 14. "No man hath seen God at any time. The only begotten Son who is in the bosom of the Father, He hath declared Him." This time the Spirit twice uses the definite article, fixing it as fact and not comparison. When was He in the bosom of the Father? This scripture shows it to be at the time of speaking. He "is," not was, as though He ever left that bosom. Nor is it "is" as though He were never there before incarnation. If it only meant He "is" and was not; that is, that He was only there as the only begotten Son in incarnation, the form of the sentence might be different. There would be no need of the participle in the last part, which is translated by the word "is." It would then read, the only begotten Son, the (one) in the bosom of the Father. But as the (Greek) participle *-ōn-* is used by the Spirit of God it cannot be meaningless, but makes the expression very much stronger. It is as "The only begotten Son" He exists, as such, eternally in the bosom of the Father. The same word is used for the ever present existence of God, the One who "is" *-ho ōn-*; who always IS. The I AM.

Consequently God's love toward the world is measured by His giving His Son, His only begotten, John iii. 16. An immeasurable gift! Would not this love be tremendously discounted, reduced to a minimum, if it could be proved that He created a Son in human form to give. It would mean indeed that He had no Son to give.

The next use of the term (iii. 18), declares that "He who believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."* This is exceedingly solemn.

The last time the term is used is in 1 John iv. 9. Here it is again given as proof of the love of God. "Herein is love, not that we loved God, but that He loved us and sent His only begotten Son into the world that we might live through Him." Still, He is the only begotten Son before He reached this world, or He could not be sent; anything less than Eternal Son in this case, would be Arianism. G. J. S.

It is submitted that what has passed before us proves at least that there are three divine ideas in the term, "Only begotten Son":—1. Only: there is not another; unique. 2. Begotten: having the same Being, nature and attributes. 3. Son: One who concentrates and reciprocates all the Father's affections.

*This is the condemnation of everyone who rejects Christ's Eternal Sonship. (Ed.)

So in all five times that the term "only begotten" is used in the Gospel and Epistles of John, not once does it refer to Christ's birth in manhood, and not once does it apply to time only, but to eternity. And neither in Heb. xi. 17, where it is used in reference to Abraham's son, Isaac, does it refer to his birth, but always signifies the *intensity of the affection* that exists between the Father and Son, which, in the Lord's case, existed from all eternity, and is the glory which we are to behold. (John xvii. 24). It does not refer to generation in any sense.

And here we have the key to the understanding of Psalm ii. 7; Acts xiii. 33 and Heb. i. 5, 6; v. 5, which, in the use of the expressions "My Son," "begotten Thee," and "first-begotten," all mean the same as "only begotten Son" means in John's writings, in that they do not refer to generation in any sense. And while the expression in Matt. iii. 17; xvii. 5, "This is *My Beloved Son*," may not convey exactly the same meaning, yet it agrees with the above scriptures in the fact that it does not refer to generation.

With some brethren, who are entirely sound in doctrine, it is a question whether the term "raised up," in Acts xiii. 33, refers to Christ's birth and humiliation, or to His resurrection and exaltation. We must read the verse without the word "again," for it was added by the translators. What is supposed to favor the thought of Christ's incarnation and humiliation is its closing sentence, "This day have I begotten Thee," and the fact that the remote verse 23 uses the word "raised." And what favors applying it to His resurrection and exaltation is that verses 30, 33, 34 and 37 use the terms "raised up," "raised Him up," and "raised again;" as well as Acts ii. 24, 30, 32, which use "raised Him," "raised Him up," and "raised again," all of which refer to His resurrection. And see Rom. i. 3, 4. But one could name 34 different meanings of, or shades of meaning of, or ways of using the word "raised." What seems to be of more importance is the original representation and setting in Psalm ii. of the last sentence in Acts xiii. 33. There the picture presented is not of Christ as cradled in a manger, for in the verse preceding verse 7, Christ is established and exalted as "My King upon My holy hill of Zion," and the verse following says: "Ask of Me, and I shall give Thee the heathen for thine inheritance, and the uttermost parts of the earth for Thy possession." Thus the context wholly supports the view that the term "raised up," refers to Christ's exaltation.

Please note the natural grouping and historical order of Acts xiii. 17-39, in the following table of subjects, and how that order would have been violated by any abrupt recurrence in verse 33 to the incarnation. Verses 26-39 are "glad tidings" of the fulfillment of the greatest "promise," "the

word of this salvation," "to you;" not through the incarnation, but through the sufferings, death and resurrection of Christ; as it is also written in "the promise" in the closing verse of the second Psalm, "Blessed are all they that put their trust in Him."

CONSECUTIVE STEPS FROM EGYPT TO RESURRECTION
POWER AND BLESSING
(Acts xiii. 17-39)

Verse 17, Egypt; 18, the Wilderness; 19, Canaan; 20, Judges, and Prophets; 21, Kings; 22, King David; 23, the Birth of Christ; 24, John the Baptist; 25, John's message; 26, Paul's gospel message begins; 27, Christ was condemned; 28, crucified; 29, buried; 30, and "raised up;" 31, and was seen alive; 32, according to "the promise;" 33, "as it is also written in the second Psalm;" 34-37, and He is alive for evermore; 38, 39, and now "through this Man (Christ dead and risen) is preached unto you the forgiveness of sins," etc.; 43, "Continue in the grace of God."

The term "eternal generation," is not found in scripture, which does not attribute "begetting" to the Holy Ghost. And "firstborn" does not always mean "the first to be born." As man, Christ was time-born, but not as Son of God; and consequently His relationship as Son to the Father is not a time-relationship. An hour in scripture does not always mean a period of 60 minutes, and a day in scripture does not always mean the duration of 24 hours, and "Today" or "This day" does not always mean the particular day on which one is speaking, but may also mean an indefinite time; and the latter is its meaning in Psalm ii. 7; for it is God's day, the day of eternity, in which there is no succession, no yesterday, and no tomorrow. It is not what is called Christmas day. See also Luke xiii. 32, 33; Heb. iii. 13; Rom. xiii. 12; Deut. ix. 1; Gen. ii. 4, 17; John viii. 56; 2 Cor. vi. 2; 1 Cor. iii. 13, and 1 Thess. v. 2, 5, 8; 2 Thess. i. 10; ii. 2, 3; 2 Peter ii. 9; iii. 7, 8, 12; Rev. xxi. 25. Christ was the Eternal Son of God before he was born of Mary; He was the Son of God when so born; He was the Son of God as so born, and He continues the Son of God for ever. We trust that nothing that we have said will be construed (or misconstrued) to mean differently.

Many well-meaning and valued friends of the truth, use the expression "eternal generation;" and we only object to it because of the meaning that some are liable to attach to it; a meaning which is neither required by, nor in agreement with the term "Eternal Sonship," but which this term forbids.

Psalm ii. 7 Teaches The Eternal Sonship of Christ

Question.—What is the true sense of Psalm ii. 7? There is no verse quoted so often as referring to the Incarnation by deniers of the Eternal Sonship of our Lord. Have they sufficient ground for this?

Answer.—No. The Psalm begins prophetically much later than the Incarnation, namely, with the rejection of Christ, for the apostles by the Spirit quote verse 1, as fulfilled in His rejection by “both Herod and Pontius Pilate, with the Gentiles and the people of Israel” (Acts iv. 27). The Psalm is divided into four sections: (1) Verses 1-3—the language of the rebels against Jehovah. (2) Verses 4-6—Jehovah’s answer of derision and wrath. So sure is His purpose, that it is as though already executed, “Yet have I set My King upon My Holy hill of Zion,” though naturally the purpose did not begin then. (3) Verse 7—the King Himself speaks, “I will declare the decree.” What decree? Would the Lord refer at such a juncture to His incarnation, which to the eyes of men had proved a failure by His rejection? No, it was the Eternal decree, on which all God’s purposes rest . . . The Lord in the words of Jehovah’s decree, “Thou art My Son, this day have I begotten Thee,” goes back to the Eternal Truth of Him as the Son. This He was “declared to be with power by the resurrection,” which as Alford shows is not less the subject of Romans i., because foreshadowed by resurrections on a lower plane. Not that the Lord became Son at the resurrection, any more than at the Holy Mount, or at the Jordan, but “declared to be the Son of God with power.” Recognition of His Divine Sonship is repeated again and again, but the Relation was Eternal.

Now in considering the three-fold quotation of the words in the New Testament, if the incarnation be ruled out in one case, it must be in all. Acts xiii. 33 must refer to resurrection. In verse 24, certainly incarnation is in view, and the word is “*agein*”—to lead, to bring. “God hath raised unto Israel a Savior.” In verse 30, a general word is used for raised (*egeirein*), the same verb as in verse 22 of David’s appointment as king, but in verses 33 and 34 we have another verb altogether (*anistesthai*) which is found eleven times in the Acts, of resurrection, and the substantive *anastasis* is translated resurrection forty times, out of its forty-one occurrences. As Alford says, “The meaning, ‘raised from the dead,’ in verses 33 and 34 is absolutely required by the context, both because the word is repeated with ‘from the

dead,' verse 34, and because the emphasis throughout is on the resurrection."

In Heb. i. 5 the reference is not only to resurrection, but further back to the eternal past, when He, the Risen, Glorified One, *had* received a name, that of Son, more excellent than they, by inheritance. He was Son, before He was appointed Heir of all things, and before He created all things.

In Heb. v. 5 the subject is Christ's call to priesthood. This could not be by the fact of incarnation, seeing He was not of the priestly tribe of Aaron. He must first ascend, where another order reigns, that of Melchizedek, "made like unto the Son of God," the chief point of which likeness, if not the only point, consisting in the fact that His eternity in the past as Son goes equally with His eternity in the future . . . ("The Believer's Magazine," Sept., 1935, pp. 246, 247. 2d. John Ritchie, Ltd., Kilmarnock, Scotland).

The Incarnation, the Resurrection, and the Kingdom

Some brethren, who are sound in the faith, think that Heb. i. 6, "He again bringeth in the firstborn into the world" (E. R. V. and A. S. V. But see footnote in N. Tr.), refers to the *incarnation*; others to the *resurrection*; and others to the *Kingdom*; and some that it refers to *all three*; and it may be that the term "raised up" in Acts xiii. 32, 33, also refers to *all three*, for in the Old Testament all three are included in "the promise," and the reference is general. Some think that there is in scripture a distinction between "begotten" and "only begotten;" and others that there is a distinction between "The Son," and "Son of God." As to this last, it has been suggested that 1 John v. 12 proves that there is no difference; yet he that hath the Son has access to the Father, and he that hath not the Son of God needs to come to God. Anyway, when Christ is called "the Son," it is usually in connection with the Father, and when called the "Son of God," it is in connection with God.

The terms "begotten," "first begotten" and "first born," in the particular scriptures we will now refer to, may some of them be taken spiritually, or taken to mean, either First, Chief, Preeminent, most excellent, most distinguished, most precious, or most loved. In Psalm ii. 7, "Thou ART my Son" proves that it is Eternal Sonship, and that "begotten" does not refer to generation, or His being time-born as Man, but to His right and title to His inheritance of power to rule the heathen, and the nations of the earth, as Son and Heir. It does not say: "Thou wilt in a far future day become My

Son, when Thou shalt be born of Mary in Bethlehem." And, as we have shown, neither in Acts xiii. 33 or Heb. i. 5; v. 5 is there anything to lend support to the notion that it refers to generation, or that He *became* the Son of God, but rather the contrary, for "Thou ART my Son" agrees with the right and reverent expression, "Thou ART the everlasting Word, the Father's only Son." Some have taken the next word, "today," to teach otherwise, on the ground of "today being a point of *time*," but His resurrection as mentioned in the next verse in Acts xiii. 34 was even on a *definite* day, "the first day of the week," and yet His being "the first *born* from the dead" is not natural generation, or His being *time*-born. At His birth in Bethlehem, the angels did not say, "In becoming Man *today*, a Divine Person has *become* the Son of God *in time*." Christ was not created, but is the Creator, and He is "the first born of all creation" (Col. i. 15, N. Tr.). At His resurrection, being "the first to rise," He was "the first born from the dead" (Col. i. 18; Rev. i. 5). Among saints conformed to His image, He is "the first born among many brethren" (Rom. viii. 29). And at His coming again He is the "first begotten" and will be worshipped. (Heb. i. 5). Yet, notwithstanding all these scriptures, some of the advocates of the "temporal sonship" doctrine manifest their blindness by saying "He could not be born twice," they being ignorant of the fact that He never *became* the Son of God by being *time*-born *once*. (See also 1 Peter i. 3; 1 John v. 1, 18; 1 Cor. iv. 15; 1 Tim. i. 2; 2 Tim. ii. 1; Titus i. 4; Philemon 10; Ex. iv. 22; Jer. xxxi. 9.) Dismiss from your mind any thought of generation in connection with any of the above scriptures. Scripture elsewhere speaks of the virgin birth, or of His being *time*-born, as Man, in Luke ii. 7, "And she (Mary) brought forth her first born son."

Christ did not become the Word, He did not become the Eternal Life, and He did not become the Son of God, in any sense, for He was all of those eternally, but He "became flesh." (John i. 14). The expression "the Son of God" means nothing more than and nothing different from "God the Son," and if He never *became* the Son of God, then it necessarily follows that He is the Son of God in no other sense except that He is the *Eternal* Son. Concerning the meaning of the term "brought forth" (Heb. "*chul*," not "*yalad*"), in Prov. viii. 24, 25, see "A Letter on Eternal Sonship," by W. H. W.

Replying to a backslider, Mr. F. W. Newman; J. N. D. wrote:

As to relationship of Divine Persons, there is the same reducing everything to man's level in speaking of "Begotten." It must (you think) mean a beginning of existence since it does with man. I will make Him my firstborn, is said to Solomon: Israel is My son my firstborn. Only Begotten is a term of relationship; not a low carnal idea of begetting, the use of which in respect to God, only proves the degradation of thought of him who so uses it when referred to Godhead. (Collected Writings of J. N. D., Vol. 6, p. 80.)

In a large 8-page multigraphed paper, entitled, "Some Notes on Recent Events," Mr. J. Lindsay, Ormswood, Dundela Ave., Belfast, Ireland, says:

In Scripture we learn that Christ's own nation received Him not, that men had *various thoughts* about Him. Some said that He was John the Baptist, some Elias, and others Jeremias or one of the prophets. *All* of these were *time-born*, and *man's thoughts* of Him were of *the earth*, earthy. Put to the test by His Master, Simon Peter answered and said, "Thou art the Christ *the Son* of the Living God." This is God the Father's *revelation* to Peter, as then and there announced by the Son, and published as the *foundation* on which He would build His church. Thus we have in the written Word *the testimony of the Father* that Christ is the Son of the living God, given in immediate *contrast* to *men's thoughts* that His beloved *Son* was *time-born*. Again, John's Gospel records over and over again our Lord's claim to that *revealed Eternal Sonship* when opposed by the Jews. He told them He had come forth from the Father and was going back to the Father. He claimed oneness with the Father, co-existence with the Father; and as to His work, fellowship and equality with the Father. Thus our Lord's claims voice the *testimony* of the Son to that *Eternal Sonship revealed* and proclaimed by the Father. Who will say that in all this testimony there is anything of *beginning* of days any more than there is of *end* of life? In Luke the Holy Ghost delights to linger over the story of His incarnation, employing about 2,500 words to tell us about it. In John He sums it up in *four words*, "The Word became flesh." There we have no baptism, no mount of transfiguration, no supper, no forsaking, no account of His ascension. To introduce any one of these would be to bring in confusion and mar the beauty of the whole. The recorded *revelation* satisfied God, when, owing to the full message of the Apostles having been given, the New Testament Canon was complete.

J. L.

Since the effect of the adoption and promulgation by the Taylor people of the "Temporal Sonship" heresy has been only a dishonor to the Lord, and a grief and shame and reproach to all who are true, loyal, and worthy of the name of "brethren," these latter can only disown them, refuse to call them or to admit that they are "brethren" (and the same may be said of the Brand sect in Japan, which also adopted Modernism; questioning the full inspiration of the scriptures), and recognize and acknowledge them only as the "temporal sonship" cult, or as the Taylor sect, party or faction. Their new doctrine is utterly foreign and contrary to the former and present general teachings of actual and genuine "brethren," who designate it as "antisonshipism," or as "Taylorism." As to the teachers of the heresy, many of the brethren refuse to recognize or to address them as Christians at all. (John iii. 18). (See "The glory of the Son of God," 1s. 6d. per 100. (The Williams Press, Limited, Riverside Works, Newport, Mon., England). Other tracts on the same subject are published by The City Service Press, 103-105 Lonsdale St., Melbourne, Australia; and H. L. Young, Limited, Printers, Palmerston North, New Zealand).

One heresy leads to another, and having once forsaken the straight and right way, and wilfully chosen and entered the crooked and downward path of the turncoat and heretic; they have found and proved that they cannot stand still or stay where they are, but must either repent and retrace their steps, or descend still further into the delusion and darkness of their deadly error. Very sadly, so far, they have chosen the latter and fatal course.

THE HERETICAL TAYLOR HYMN BOOK (1932)

In the year 1932 the Raven-Taylor communion adopted a new hymn book, which they were pleased to call "The Little Flock Hymn Book," but that it is a misnomer is proved by the fact that 40 per cent of the hymns in the Little Flock hymn book of the year 1881 have been expunged by them, while they have added more than 85 new hymns.

It was in the year 1856 that Mr. G. V. Wigram was asked to compile a hymn book for the use of the brethren, which he did. Then, in the year 1881, when they required a new hymn book, they revised the former one, calling it "A Few Hymns and some Spiritual Songs selected 1856 for

the Little Flock. Revised 1881," and Mr. J. N. Darby wrote the preface for it, which book still remains in use by many exclusive brethren, without revision or alteration. But some have made two purported revisions of this book, and for the following reasons. Mr. F. E. Raven having, in 1890, introduced new doctrines, his followers revised the book in 1903 to make it conform to his new teachings; and Mr. T. H. Reynolds having been the father of it and written the preface to it, we may call it the Reynolds hymn book. Then, Mr. James Taylor of New York, having introduced still other new doctrines, his supporters in 1932 assumed to again revise it, to make it agree with his new theories, and again wrongly appropriating the title "Little Flock," but others call it "The Taylor Hymn Book," or the Teignmouth hymn book, or "The Reversal of the Six."

The hymns, all verses as well as the first, numbered as follows in the hymn book of 1881, have been omitted from the Taylor hymn book of 1932: 4, 16, 26, 27, 28, 29, 30, 31, 33, 36, 38, 42, 46, 50, 51, 53, 59, 60, 61, 63, 65, 66, 67, 69, 70, 71, 73, 75, 77, 78, 81, 87, 89, 92, 94, 96, 97, 99, 112, 113, 114, 120, 122, 126, 136, 138, 144, 145, 154, 157, 158, 159, 160, 163, 164, 165, 171, 181, 182, 187, 188, 190, 191, 199, 200, 201, 205, 206, 211, 214, 215, 217, 221, 224, 225, 229, 231, 234, 239, 240, 246, 247, 248, 252, 253, 254, 258, 261, 262, 264, 267, 272, 277, 280, 286, 288, 289, 290, 297, 298, 299, 300, 301, 302, 305, 306, 308, 310, 311, 313, 314, 317, 319, 320, 326, 329, 333, 335, 337, 341. Those omitted in the Appendix are: 1, 6, 8, 9, 10, 12, 13, 15, 17, 19, 24, 25, 27, 29, 30, 31, 32, 33, 34, 36, 37, 39, 41, 42, 45, 46, 49, 50, 51, 52, 53, 55, 56, 57, 58, 61, 65, 68, 69, 70, 71, 73, 74, 75, 76, 79, 81, 82, 85. This is a total of 169 hymns omitted, and thus did they "expunge everything considered inconsistent with the truth," and that "would be refused in a Bible reading as unscriptural"! But, far from containing anything "unscriptural," the opposite is true, for they contain what is really vital to Christianity. The Reynolds hymn book contains 402 hymns, and it is said that about 120 of these have been omitted from, and about 85 new ones added to the Taylor hymn book, but as the latter book has 382 hymns, the last 82 of which are gospel hymns, it would appear that 100 new hymns must have been added. And yet, though any resemblance thereto is almost unrecognizable, except for the list of Authors' names, they still presume to call it "The Little Flock Hymn Book."

A 16-page tract, entitled, "*The Hymn Book Revision*," extolling and making a sad explanation of this revision, or reversal, contains the following:

The third revision of the Little Flock Hymn Book has occasioned wide-spread interest, and it is thought by many brethren that a word as to its salient features would be generally acceptable and profitable. The need of a revision had long been felt, and in the early part of 1930 six brothers who had, it was understood, the confidence of their brethren, undertook the work. Many others in various parts helped materially. The revision, which was commenced in July, 1930, was completed at Teignmouth (England) in September, 1931. . . . The general rule followed was to alter as little as possible in the old hymns retained, but to expunge everything considered inconsistent with the truth. The incongruity of singing to God what would be refused in a Bible reading as unscriptural was kept in mind. . . .

About 120 hymns in the old (1903) book do not appear in the new. The elimination of a good many of these caused much heart-searching, as they were time-honored and had passed the scrutiny of Mr. Darby. . . . The truth is that God has graciously, during the last thirty years furnished further light as to the assembly, particularly as to the procedure suitable to it as the vessel of service Godward and testimony manward, and this has clarified the bearing of the ministry so bountifully supplied during the last century. . . . Hymn 350 (by Mr. James Boyd), although much used, is among those excluded. This hymn has certain defects, which could be removed, but as the author is living no change could rightly be made without his permission; on account of certain definite reasons involving fellowship, it was felt this should not be sought. About 85 new hymns are included in the new book, so that it will be smaller than the old one. . . .

The book was already rich, and so additions needed quality in a spiritual sense, and this involves added features—such as are suggested in the touches of Christ which the Spirit has given during the past thirty or forty years . . . The most important of the alterations are in hymns 150, 181 and 401 (of the revision of 1903). They are occasioned mainly by clearer light which the Lord has shed on the great subject of His own Sonship. For a long time some have felt that the expression "Eternal Sonship" lacks scriptural warrant, and that however guarded the mind may be, the use of the expression leaves an impression that the Lord in Deity occupied a place of relative inferiority. . . .

For similar reasons the expression "Eternal Word" has been deemed incorrect. While "The Word" is employed in John i. to designate the Lord before His incarnation, this does not mean that this appellation applied to Him in the form of God . . . Thus these expressions are superseded in the hymns mentioned, and in certain others, by terms representing the truth. . . .

Much of the foregoing, from their tract, is Laodicean self-laudation, which is a mark of the apostasy of the last days, and is what might be expected in connection with the attempted Modernization of the hymn book, as far as Christ's Eternal Sonship is concerned. According to them, the teachings of such brethren as William Kelly, J. N. Darby, G. V. Wigram, J. G. Bellett, E. Denny, etc., "during the last century" needed to be clarified "during the last thirty years" by James Taylor.

How fast does the heaven work! The Taylor party was trapped in the "Non-eternity of Sonship" net at Barnet in June, 1929; and within but a few months, early in 1930, they began their heretical revising, or reversing, of the Little Flock Hymn Book.

If there is no Eternal Son, there is no Eternal Father, but "the life was manifested, and we have seen it, and bear witness, and show unto you that Eternal Life which was with the Father, and was manifested unto us" (1 John i. 2). It would be strange if "Eternal Sonship" should "leave an impression" of either derivation or "of relative inferiority," for if eternal there could be no derivation, and if the "Son" it is proof of equality. The Son created all things (John i. 3; Col i. 13-16; Heb. i. 2), and if He created all, He must have been the Eternal Son. Also, the Son is God, and God cannot be derived. In their attempts to prove their "inferiority" doctrine (called Kenoticism), these men quote Mark xiii. 32 and John xiv. 28, ignoring the fact that He is there speaking as Man. The incarnation left His Eternal Sonship unchanged, and the voice from heaven twice, at Jordan and on the Mount (Matt. iii. 7; xvii. 5), declared that He was still the Son. So His Eternal Sonship was not set aside in His humiliation, but instead was established and confirmed by the Father.

We must ask the reader not to confuse this Taylor hymn book, or any other, with "Hymns Selected and Revised in 1928." The brethren who refused F. E. Raven in 1890, became reunited in 1926 with those from whom they had been separated since 1881, and this book revised in 1928 contains a selection of 426 of the best hymns from the former book of each company, but mostly from the Little Flock hymn book. In view of the 1932 so-called revision, they may now well be thankful that their hymn book is identified by its date, and not by the title "Little Flock Hymn Book." In this 1928 book we find that of the first 29 hymns in the Little Flock hymn book of 1881, only three (numbers 17, 22 and 24) are omitted. And of the 21 hymns on page xx. of the index, only four (numbers 181, 63, 163 and 59) are omitted, and we judge that no brethren would consider any of these to be strictly worship hymns.

The Three Personalities in Their Godhead Glory

In all of the three previous hymn books, those of 1881, 1903 and 1928, the sweet hymn by W. Cowper, "Of all the gifts Thy love bestows," without any change, appears as the first hymn, but in the Taylor hymn book of 1932, this

hymn, with unnecessary alterations, is placed among the gospel hymns as number 356, and it is replaced as the first hymn by a new hymn by A. W. Roach, who is the author of no other hymn in any of the above books. It begins with, "Eternal King of those who reign," and goes on to "Thy form unknown" . . . "In form of God" . . . "But now as Man Thou dost display, What men may know, their eye survey," and it thus compels the singer to confess his allegiance to and worship with the new teaching, which denies what we have learned from scripture as to the three Personalities in their Godhead glory, i.e., as subsisting in the form of God in eternity; and which new teaching erroneously interprets 1 Tim. i. 17; vi. 16 as forbidding any apprehension of their relations One with the Other in eternity. We have always held that it is only by revelation we can learn of the three Persons in One God, and through the scriptures, but the new teaching would deny that God can reveal Himself, and thus contradict and set aside the scriptures, even in the same epistle, that, "God was manifest in the flesh" (1 Tim. iii. 16), and that "the Eternal Life . . . was manifested," and that "the Son of God was manifested" (1 John i. 2; iii. 5, 8), and many other scriptures. Verse 16 of 1 Tim. vi. is only one side of the truth, and verse 15 is the other side. (See also Matt. v. 8; xviii. 10; Luke i. 19; John xvii. 3; Eph. ii. 18; iii. 12; Heb. iv. 16; vii. 19; x. 19; 1 John i. 7; iii. 2).

The first verse of hymn number eight is the same in the books of 1881, 1903 and 1928, but these men whom some call revisers, have taken those glorious words which in former years caused many meetings to reverently rise to their feet to sing, and have omitted our title to glory from "Our title to glory we read in Thy Blood," and have substituted therefor "Thy love's wondrous story we read in Thy Blood," because they "must sing," they say, "not only with the spirit, but with the understanding also." But what becomes of the atonement here? It is no God-given understanding which would reduce the blood of Christ to the level of that of bulls and goats. It is by the blood of Christ we are forgiven (Eph. i. 7; Col. i. 14), cleansed (1 John i. 7; Rev. i. 5), redeemed (1 Peter i. 18, 19; Rev. v. 9), justified (Rom. v. 9), sanctified (Heb. ix. 13, 14; xiii. 12), and have access and are made nigh to God and enter the holiest (Eph. ii. 13, 18; Heb. x. 19), and it was in its full value that Jesus as a Man was the first to enter the holiest by His own blood (Heb. ix. 12). But a leader in the communion of those who revised (perhaps some might say, reviled, reversed or

mutilated) the hymn book in 1932, is reported in print to have said: "There is not a single hymn in the old book suitable to my exalted state of soul on Lord's day morning."

We have already given the numbers of 169 hymns in the real Little Flock Hymn Book of 1881, which the adherents of the Temporal Sonship doctrine have omitted completely from their so-called revision of 1932, and we may now quote a few things in both these and omitted or altered verses of others which doubtless were objectionable to these men, and which we judge may have been the reason why they were refused or changed.

Hymn 4, "From everlasting." Omitted because they say (Bristol Conference, 1931) that "Wisdom is not Christ" (But see Prov. viii.; xxx. 4; 1 Cor. i. 30). 25, "A son's eternal place." 27, "Son of God! Thy Father's bosom ever was Thy dwelling place." 31, "The Father from eternity." 43, "Heavenly Lamb" changed to "spotless Lamb." 53, "The Son—He left God's throne above." 59, "The everlasting Son." 61, "His glory—not only God's Son—in manhood He had His full part." 68, "From that eternal glory . . . He gave His Son." 98, "Endless praise . . . to the Father and the Son." 114, "The eternal throne." 120, "Blest Lamb of God from heaven." 150, "Thou art the everlasting Word." 152, "Thine is a love eternal." 190, "The fountain of eternal love." 206, "Before the eternal throne." 212, "Come from His bosom, from the heavens above." 215, "Centre of two eternities." 239, "His only Son . . . before He formed the earth." (See Prov. viii. 23-30). 302, "The Eternal Son." Appendix: 17, "Son of God Eternal." 25, "Down from the throne above."

In 1890, the scripture, "No man knoweth the Son, but the Father" (Matt. xi. 27), was rightly brought to bear against the *unscriptural speculations* of Mr. Raven as to the Person of Christ, but now an attempt is being made to wrongly use the same verse against numerous scriptures which teach *His Eternal Sonship*. Truly, how Christ could be God and man in His Person, no man knoweth, but the Father, and we accept it in faith; but "the Son of God" is *the revelation of an eternal relationship*, and is known to us by the scriptures, and so we bear witness to it. The Taylor party says that "The Word" is an appellation, but the truth is that it is a Divine Person from *eternity*, just as the Son of God, who is also the Eternal Life, is the same Divine Person from *eternity*, and as the Holy Ghost is "The Eternal Spirit" (Heb. ix. 14).

"He is antichrist that denieth the Father and the Son" (1 John ii. 22-24).

"But I certify you, brethren, that the gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ . . . It pleased God . . . to reveal His Son in me, that I might preach Him," etc.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. i. 8-16).

W. F. K.

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CHAPTER X

THE TUNBRIDGE WELLS DIVERGENCE (1909)

1896.

Mr. C. Strange, a laborer in the Lord's vineyard, changed his residence, on this date, from London to Tunbridge Wells, England.

For many years he had taught and preached with acceptance, in and around London, in days when the London Meetings were numerous, large, and influential. His name may be seen in old lists of Meetings as far back as the sixties and early seventies. In his more advanced years, he appears to have become very difficult, generally, to get along with; having developed a strong tendency towards eccentricity, at times, and having likewise become unreliable, his memory playing him sometimes very false.

This latter may have been owing to the increasing infirmities of age. Be it as it may, such conduct is ever most sad and trying; especially when found to exist in an assembly of Christians; but it should lead them to enquire as to why (like Paul's thorn in the flesh) it has been permitted; and, whether there is anything in their midst that needs to be judged and put away.

Moreover, it becomes an opportunity to remember, and to seek to imitate the beloved Apostle's prayer, where he says: "We . . . do not cease to pray for you . . . that you might be strengthened with *all might*, according to His glorious power, unto *all patience* and longsuffering. . . ." And in 2 Cor. vi. 4; xii. 12 patience is put before afflictions, and signs, and wonders.

MR. C. STRANGE

A brother well acquainted with Mr. Strange, remarks:

"Possibly I knew Mr. C. Strange more intimately than most; he was frequently in my house and was always welcome, and I venture to say that no man was more "sane" than he was.

"I never spent an hour in his company without hearing something from him worth remembering; his memory for the Scriptures was wonderful, he knew every verse from Genesis to Revelation; they were his food day and night; and his love for the Lord was intense.

"The last time I saw him was a few weeks before the Lord took him home. It was a joy to be in his company, and we had sweet and happy fellowship over the Word.

"He was original, and some failed, in consequence, to understand him; but *that* was not the cause of the T. W. trouble. It was caused entirely by *family* matters; and Mr. W. M. S. was the one at fault, not Mr. C. S.

"The late Mr. Arthur H. Burton said to a brother, we have made up our minds to have a division, and if we can't have it over Gateshead, we will over Devonport; and if not at Devonport then at 41 York Road, Tunbridge Wells. They failed in the first two, but managed it over the latter, and in a most underhanded manner!

"Mr. C. S. was not wise in the way he acted; and I cannot uphold him in all he did; but he was not dishonest in any sense."

We are told that "love" endureth all things, beareth all things, suffereth long, and is kind. Whether or not the meeting at 41 York Road, Tunbridge Wells, "suffered long" and were "kind," in their behavior towards Mr. Strange, will be seen from a perusal of the following course of procedure pursued by them.

It appears that soon after Mr. C. Strange's appearance in the Tunbridge Wells Meeting, a "root of bitterness" was allowed to spring up in their midst; and that it existed there for more than two years before the first assembly meeting had been convened for the purpose of taking action of some sort against Mr. C. S., who, by many of them, was felt to be an inconvenient man.

Can we wonder, if the meeting became "thereby defiled," and paralyzed, the Lord dishonored instead of honored, and the Holy Spirit quenched and grieved?

It has been said by some who did *not follow* or approve the course of action pursued by the part of the Tunbridge Wells meeting adverse to Mr. C. S., that, unless the *condition* of the Tunbridge Wells Assembly at that time is kept in mind, *a true reason for the disruption that occurred* will never be understood; and that the unity of the Spirit in the uniting bond of peace had not been found there for a considerable time; only "contention" upon "contention," which ultimately led to division.

In this connection, we take the liberty of quoting some observations made by an elderly and sober London brother (Mr. O. Henley), as one eminently in a position to know, concerning the condition of that meeting during these sad years. He says:

"Self-will and self assertiveness, in using a gift from the Lord, not for edification, but for causing variance; that was there.

Hardness of heart, and harshness of judgment, in making a man an offender for a word: that was there.

Back-biting and whispering: that was there.

But, not the love which worketh no ill to his neighbor on the one hand, or covers a multitude of sins on the other. Strife and contention went on for years, heedless of the warning of the Apostle, to beware of being consumed one of another, till the final disruption came."

1900.

June & July.

At this time, the late highly respected Mr. R. J. Kell was at Tunbridge Wells for a few days, "*in entire ignorance*," he says, "*of what had been going on*."

Mr. W. M. Sibthorpe took him into his private room, and he heard from him details of the meeting's difficulties.

At Mr. Kell's suggestion, a meeting was convened, to bring the Accuser (Mr. W. M. Sibthorpe) and the Accused (Mr. C. Strange) face to face.

1st Charge. Mr. W. M. S. complained that Mr. C. S. said, "We receive all our blessings from the devil." Some say the word "through" and not "from" was used. Mr. W. M. S. did not hear the words himself; nor were they talked about until about a year after they were supposed to have been uttered.

Mr. C. S. utterly repudiated the idea attached to them by Mr. W. M. Sibthorpe (the ground for the charge appeared to be that, in speaking of certain "good things"—not "blessings"—pleasing to the eye, we readily forget the power that Satan has, in disposing of the glory of this world; Luke iv. 6. It was only Mr. W. M. Sibthorpe who persisted in attaching quite a different meaning to the words used).

2nd. Charge against Mr. C. S. was concerning a matter in connection with his son. Mr. R. J. Kell says, "If any man ever was cleared of an imputation against him, Mr. C. S. was cleared of this, in my presence in July, 1900."

3rd. Charge against Mr. C. S. was, that he sought to bring reproach and discredit upon the meeting at Tunbridge Wells. This charge could not be sustained. Mr. R. J. Kell says, "There was not the slightest proof or justification for it."

Mr. Kell asserts that "All the brothers professed themselves perfectly satisfied with the way Mr. C. S. replied to Mr. W. M. Sibthorpe; and, with the humbling and sorrow he (Mr. C. S.) on his part, had expressed. Mr. W. M. Sibthorpe does not deny expressions of sorrow; but maintains they are not genuine"!

Mr. Kell further states that, on his return to London, he wrote to Mr. Harborow, strongly protesting against the

spirit manifested by Mr. W. M. Sibthorpe towards Mr. C. S. and his family.*

Mr. Kell also says that, "it appears from a letter (March 1, 1904) of Mr. Harborow's, that what took place in my presence in 1900, was practically repeated at a meeting of seven brothers in 1902."

July 17, 1901.

MR. W. M. SIBTHORPE

In a letter dated July 17, 1901, a brother of the Tunbridge Wells Meeting says, that, at an interview by a brother with Mr. W. M. Sibthorpe, Mr. Sibthorpe "was found hard and inflexible against Mr. C. S., even going so far as to tell him that, if two Tunbridge Wells brothers came to him with Mr. C. S., he would not see them."

And quite a number of wise and elder brethren who, during the several years following, interviewed Mr. W. M. S., then reported, and still relate, that he was very excitable, and possessed not the least qualification for dealing with assembly matters. He would become most vehemently excited over these matters; and state things which, whether true or untrue, they felt it needful to caution him not to repeat, as English law would not uphold him in so doing, if it were taken to court; and they pleaded with him that he should keep calm.

The trouble resolved itself into *a breach between two families*, into which the Assembly was drawn.

What is urged by those who do not follow the part of the Tunbridge Wells meeting adverse to Mr. C. S., is, that *they were led into a course of action for which no warrant can be found in Scripture.*

First Tunbridge Wells Decision, in 1903

October 16, 1903.

The so-called "DECISION" of the minor part of the Tunbridge Wells meeting of the 16th of October, 1903, was sent out.

As to the above mentioned meeting, for 21 present out of 25 in the meeting, only 10 (*6 of whom were of the Sibthorpe family*) came to a decision to refuse Mr. C. S.'s ministry in these words,—

"This meeting, though raising no question as to his coming to the meetings, or even breaking bread, can have no fellowship with him in taking part in the meetings," etc. (1 Cor. xii. 6-11).

Before sending out the aforesaid "DECISION," Tunbridge Wells brothers asked Mr. R. J. Kell to withdraw his letter to Mr. Harborow.

*It is singular that Mr. C. S. did not move elsewhere, with his family, for the sake of peace (1 Thess. v. 13; James iii. 18; 2 Peter iii. 14; 2 Tim. ii. 22; Heb. xii. 14; Rom. xii. 18; xiv. 19; 1 Cor. xiv. 33; 2 Cor. xiii. 11; Eph. iv. 3; Gal. v. 22).

"This I could not do," said Mr. Kell, "for the 'decision' only embodied the false accusations and charges which I had hoped had been cleared up at the brothers' meeting of 1900. Mr. W. M. Sibthorpe had nothing more against Mr. C. S. in 1903 than he had in July, 1900."

Letters written by J. S. and Mr. H. dated November 13, 1903, and March 16, 1904, respectively, prove that, "Strong objection was expressed to any such notice being sent out, and that there was further remonstrance."

Mr. Sibthorpe admitted that there never before was a case of such a letter as theirs being sent out, and he admitted also that, possibly they had created a *very bad precedent*.

A brother, however, who subsequently took the Tunbridge Wells view of the matter, says, "We grievously failed . . . when we ignored the 1903 Notice from Tunbridge Wells, as to closing Mr. Strange's mouth in ministry."

Brothers generally, in London, and in the country, *judged the "decision"* to be *unscriptural* and unrighteous, and therefore unjustifiable.

Unscriptural, as to the closing of the mouth of the Lord's servant for no more reason than that his ministry was not acceptable to some few at Tunbridge Wells.

Unrighteous, because the charges had been proved to be altogether groundless.

(Some brethren have since expressed regret that the Tunbridge Wells "decision" in question was not taken more notice of, with the view to a general investigation, and the reconciliation — if possible — of Mr. Sibthorpe and Mr. Strange.)

November 20, 1903.

Circular letter issued by 41 York Road, Tunbridge Wells, in explanation of the said "decision;" and containing further "charges" against Mr. C. S. (alleged by other brethren to be "false").

The charge about setting up another meeting at Tunbridge Wells has been practically rectified by Mr. Bushell, the '*one witness only*' (on whom they relied to support it). No reparation in respect of this, has been made to Mr. C. S. (Deut. xix. 15).

Mr. Bushell's mistake forms Mr. W. M. Sibthorpe's *chief published accusation* against Mr. C. S., viz:—that he sought to set up an independent Table at Tunbridge Wells. (Mr. H. had said to Mr. B.—on whose sole authority the accusation was made—"Then he (i.e. Mr. C. S.) did not ask you to set up another Table." Mr. B. replied, "No; only I answered him as if he had.")

July 30, 1905.

Mr. C. S. came to Tunbridge Wells, and was allowed to break bread. He respected the local desire, by being silent there.

It was intimated to Mr. C. S. by certain brothers that *his presence*, on this occasion, at the breaking of bread *was not acceptable*.

December 12, 1906.

A brother reminded Mr. W. M. Sibthorpe, of Mr. Bushell's mistake, pointing out that the calumny against Mr. C. S. should be withdrawn.

Mr. W. M. Sibthorpe answered, "I will hear nothing from anyone who has not first subscribed to our printed notice." ("That meant," commented another, that "you must first subscribe to falsehood; and then discuss.")

The Action of Three Tunbridge Wells Brothers, 1907

February 17, 1907.

No "assembly action" having been taken against him, Mr. C. S. *again* presented himself, and *again* respected the local "decision."

Three brothers then consulted together outside the Room; and, to use the words of some T. W. sympathizers, "*in a disorderly way.*"

They then, "in the name of the Assembly" (which had not yet been consulted), *disallowed his breaking bread*. This was, notwithstanding protests of two brothers.

Mr. C. S., consequently, unwilling to permit a disturbance, or, to see the meeting dismissed in disorder, *sat aside for the moment; stating, however*, at the time, that *by so doing he did not withdraw from fellowship*.

Tunbridge Wells, afterwards, sought to use this act of Mr. C. S. in an attempt to discredit him; claiming that *it was an act of the Assembly! !*

When he was refused fellowship in the breaking of bread *by the three brothers* at Tunbridge Wells on the 17th of February, 1907, it was on the express ground of his "*deliberate and prolonged absence from the Lord's Table at Tunbridge Wells.*" (See T. W. Brothers' letter of December, 1909, in reply to Mr. Kell's letter of November 12, 1909.)

No notice of this act of 17th February, 1907, appears to have been given to the Assemblies to whom the previous act of 1903 had been communicated.

It is alleged by the party supporting Mr. W. M. Sibthorpe, that Mr. Strange returned and broke bread after an absence of two years; and again presented himself for the purpose after another absence of almost two years.

Again, in the Notice of the 1st July, 1909, it is alleged that Mr. C. S. was declared out, "*he having left the Lord's Table*" (!).

It must, in this connection, and in fairness to Mr. C. S., be borne in mind, that he was, what has been understood as, a "ministering brother," and his services would be, and were, gladly accepted as profitable by other Assemblies.

In 1904, Mr. C. S. told Mr. H. that he had ceased ministering in Tunbridge Wells, for the sake of peace; but he did not visit the meetings there any more, "*because they made it almost impossible for him to be present,*" and, he "*was not treated civilly.*" But he was relentlessly pursued, even in his meek submission and quiet retirement.

There was an allegation that Mr. C. S. had "made charges." The alleged "charges" have never been formulated; so that *he has had no opportunity*, of clearing himself as to them.

Mr. W. M. Sibthorpe has admitted to Mr. W., in a letter dated 16th December, 1908, that *the alleged "charges" were not made against the Assembly by Mr. C. S.; but by others.*

It is insisted also, that "the four charges against Mr. C. S. in the letter to Acton, were none of them established in the letter. He was *accused without proof.*"

Mr. C. Strange "Declared out of Fellowship," by Tunbridge Wells, 1908

Sept. 16, 1908

On this date (Sept. 16, 1908), on the assumed ground that Mr. C. S. had "left the Lord's Table," the party under Mr. W. M. Sibthorpe's leading at Tunbridge Wells "declared" Mr. C. S. "out of fellowship," notwithstanding the fact that he was constantly breaking bread in other meetings "in fellowship" ! !

And, Tunbridge Wells said that, Mr. C. S. was—*outside since 1903*—! !

In one pamphlet issued by the Tunbridge Wells company, it is stated that, on 16th September, 1908, Mr. C. S. was "declared out of fellowship by the Tunbridge Wells gathering, and Notice of the action was sent the same day to another Assembly in answer to an inquiry."

In another pamphlet, they say that, A Notice to that effect was sent to the Assembly at Acton.

This was not so. In reply, it is shown and proved, "There was no mention whatever in the letter of 16th September, 1908, to Acton, on the very same date on which Mr. C. S. was 'declared out,' of any such 'declaration' having been made. The first intimation received concerning it was in the Circular Notice (the Separation Notice) of 1st July, 1909. A serious misstatement, which would lead to the belief that the Assemblies who had received Mr. C. S. after the 16th September, 1908, had had formal and prompt notice of the 'declaration;' and that Tunbridge Wells had done

all things 'decently and in order,' " which on the showing of their own supporters, was not the case.

December, 1908.

Mr. W. M. Sibthorpe wrote a letter to Mr. W. T. Whybrow, which he circulated very widely, ascribing to Mr. C. S. a statement, and a consistent scheme of awful doctrine, so as to class Mr. C. S. among the Antichrists of 1 John ii. Later, Mr. W. M. Sibthorpe admitted to Mr. W. T. Whybrow that he would be thankful to find that the horrible statement had not been made; which, surely, justified *Mr. W. T. Whybrow's expression that Mr. W. M. Sibthorpe was "A Confessed Slanderer."*

Tunbridge Wells Decides to Separate, 1909

June 22, 1909.

At the final Assembly Meeting (said to have been "packed with Mr. W. M. Sibthorpe's sympathizers," and several did not know of the meeting) on 22nd June, 1909, the faction against Mr. C. S., at Tunbridge Wells, ruthlessly "DECIDED . . . IN FUTURE TO BREAK BREAD IN SEPARATION FROM THOSE WHO BREAK BREAD WITH MR. C. STRANGE, OR, WHO ARE OTHERWISE ASSOCIATED WITH HIM." This is called THE SEPARATION NOTICE.

June 23, 1909.

On this date the company with Mr. W. M. Sibthorpe, at Tunbridge Wells wrote to eight Christians in their fellowship, whom they could not charge with evil; and who could not be "put away" from amongst them, as follows—"We ask you, in the Lord's name, not to present yourselves to break bread in the above room" (i.e., in 41 York Road). And *T. W. owned "they had no scripture for what they did."*

Tunbridge Wells pleaded the word "*whatsoever*" (Matt. xviii. 18) as justification for their action; and took the ground (which some asserted was a *new* one) that, for the future, *the test of fellowship*, was to be—the *endorsement of their decisions*.

[We may here point out, by the way, that, on analyzing the employment in the New Testament Scriptures of the word "*whatsoever*," we learn that it is used three times in a bad connection (Matt. v. 3'; xvii. 12; Rom. xiv. 23), three times in a connection which may be either good or bad (Matt. xiv. 7; Gal. vi. 7; Phil. iv. 11), and twenty times, an overwhelming majority, in a strictly good sense (Matt. vii. 12; xx. 4; xxi. 22; xxiii. 3; xxviii. 20; John ii. 5; xv. 14, 16; xvi. 23; Acts iii. 22; 1 Cor. x. 25, 27, 31; Gal. ii. 6 (?); Phil. iv. 8; Col. iii. 17, 23; 1 John iii. 22; v. 15; 3 John 5.)]

June 27, 1909.

There was no breaking of bread at 41 York Road on 27th June, 1909; no expression there of the Lord's Table, as formerly.

Some of the eight, to whom T. W. had written on 23rd June, 1909, seeing no just reason to "forsake the assembling of themselves together" for the breaking of bread, came to the Room at 41 York Road, for the purpose as usual. Mr. W. M. Sibthorpe begged them, "in the Lord's Name," to withdraw; but, to no effect. *The meeting, consequently, broke up.*

Thus, the gathering as originally constituted was definitely dissolved.

Tunbridge Wells Sends Out their Separation Notice, 1909
July 1st.

The "SEPARATION NOTICE" was now sent out by the party with Mr. W. M. Sibthorpe at 41 York Road, stating that they had decided: "*in future, to break bread in SEPARATION from those who break bread with Mr. Strange,*" notwithstanding the fact that they had already admitted to Mr. Strange, that—"He is not 'put out.'"

In a postscript, they named eight of those hitherto breaking bread at 41 York Road as being now separated from.

Mr. W. M. Sibthorpe said, "It is not a question of Mr. C. Strange alone; but of a 'system.' Therefore we not only SEPARATED from him, but from all who are connected with him;" and that thus "they were obliged to separate from a system"!! They separated from the "system" (as they called it) that requires scripture for everything that is said or done, including assembly judgments.

July 4.

THE SECEDING SECTION WITH MR. W. M. SIBTHORPE (WITHOUT THE EIGHT TO WHOM THEY HAD WRITTEN ON JUNE 23), CONSUMMATED THEIR SEPARATION AND FINALLY TURNED AWAY FROM THEIR BRETHREN BY SETTING UP A FRESH MEETING IN INDEPENDENCY AND IN SCHISM, AT 41 YORK ROAD, TUNBRIDGE WELLS. (This was on the great American Independence Day, called by them "The Glorious Fourth." But ecclesiastical independency in the Church of God, can only be a cause of sorrow and humiliation and confession before God.)

July 14.

Three brothers, on behalf of a large number of London brothers, went to 41 York Road, and there pleaded with the brothers;—but, *to no purpose.* (See the 45 pages given on the themes of "Assembly Judgment and Action," also on "The Church," "Union amongst Saints," "Government," "Discipline," "Forgiveness," "Narrowness" and "Sectarianism," in the Index of Subjects at the end of Vol. 3 of Letters of J. N. D.).

Sept. 4 or Sept. 14.

Some 80 brothers in London wrote a conciliatory letter to those at 41 York Road, but *to no effect*.

October 4, 1909.

Brothers at 41 York Road answered to London, that they could "not see any scriptural ground for reconsidering" their action.

(It has been pointed out that those Brothers gave Matt. xviii. 17 as authority for their so-called action. But, on the other hand, it is suggested that, if Mr. C. S. left the meeting as asserted, the mere announcement of his withdrawal would have needed no "authority" from Scripture.)

October 26.

The same 80 London brothers replied again to those at 41 York Road, protesting against their untrue "charges" against Mr. C. S., and against their erroneous doings; and they now referred the matter to the local Assemblies.

Final Gracious and Brotherly Reconciliation Appeal

November 9, 1909.

Mr. W. J. Lowe wrote:

34 Woodside, Wimbledon,
8 p.m., 9 Nov., 1909.

Dear Mr. Sibthorpe,

A word came to me this night, I believe from the Lord, which I hasten to send on to you; it is, that you have it in your power to become the greatest blessing to brethren as a whole, changing their tears and prayers into thanksgiving, if you will but make reparation to our brother Strange for the wrongs done to him, and leave him to do his part in the same way. Brethren have been crying to the Lord for weeks and months, and, at the present moment division is in the air; and, whether we like to believe it or not, it means the utter ruin of brethren as to any corporate testimony they may bear in this country.

These sorrows have gone abroad everywhere, as you must know. The last accusation against Mr. Strange in your letter of December last to Mr. W. T. Whybrow, has reached Australia; and your admission to him that you would be thankful to find that the horrible statement has not been made, surely justifies his expression that you are "A Confessed Slanderer," proving that you had never taken the pains to verify it before publishing, nor had confronted him with it.

The last act of the Tunbridge Wells brothers white-washing you in this matter, only makes them responsible for the evil, everywhere condemned in Scripture, so that you have become a leavened lump.

But it is not too late to repent, and if each one will own his wrong, intentional or not, the enemy will be defeated, God will be glorified; and brethren at home and abroad blessed, as they have never been.

Will you not avail yourself of this precious opportunity, of taking the first step? If you could receive this favorably, and send us a telegram to care of . . . , Kennington, I shall get it there before the prayer meeting, and I venture to say that it will rejoice the hearts of all who may be gathered there tonight.

If you could say, "By God's grace I will," I shall understand, and make the best of it; looking to Him to make good in us all the lessons we have to learn; and, I trust, are learning in some measure, through this sorrow.

Yours in Him,

(Signed) W. J. LOWE.

Mr. W. M. Sibthorpe, and his company at Tunbridge Wells neither repented nor confessed; so that *Mr. W. J. Lowe's kind and affectionate Appeal failed in its object.*

The eight commenced breaking bread some time after the disruption; meeting, for the purpose, in Mr. Strange's daughter's house in High Street, Tunbridge Wells.

Jan. 19, 1910.

Tunbridge Wells (41 York Road) wrote to Bournemouth, stating that what they did, was "with the Lord's Authority." (?)

Jan. 25.

Date of letter from 41 York Road to Bournemouth, in which they claim "the Lord's Authority" for their acts.

July 19.

Date of a letter from Reading pressing five points of serious failure, upon 41 York Road.

Sept.

Conference at *Zurich, Switzerland*, at which it was decided that a few brothers *should go to England* to secure information first-hand.

Sept. 20, Oct. 5, 24.

Dates of correspondence between Continental Brethren and "No. 41 York Road" brothers.

Continental Brothers Seek the Facts at Tunbridge Wells

Nov. 28.

Continental brothers who had come to England to make inquiries and to seek information, visited Mr. W. M. Sibthorpe at his residence, Mr. John Gower also being present, and one of the questions they asked them was: "What was done by T. W., since Mr. Strange after the decision of October 16, 1903, ceased to visit the meeting? Was he visited by one or two brothers, and did he reject the exhortation?"

They answered: "Nothing took place. He was not visited. . . ." And Mr. W. M. S. added: "After 1903 I would not have allowed brother Strange to come into my house."

Another question they asked was:

"What did you do (after July 30, 1905) to raise a protest against the admittance of Mr. Strange to the Lord's table in other gatherings?"

They replied: "Nothing."

And at a conference for inquiry held at the Meeting Room immediately afterwards, when the rest of the local brothers were present, the Continental brothers suggested to them that perhaps they may have erred, as "it is possible with the best of intentions to err," but, at the close of the meeting Mr. Sibthorpe requested them to "tell the brothers on the Continent, that they had nothing to put right, as in everything they had acted with the Lord. They had acted graciously and faithfully, and had stood faithfully for the Lord and had His approval *in all*." (!)

Nov. 29.

Then, Mr. Wr. who goes with T. W., having arranged for Mr. W. M. S. and himself to meet two other Continental brothers in London, they did so, and one of the questions they then asked was:

"Did T. W. give notice beforehand orally or in writing to those assemblies, from which they decided on June 22, 1909, to separate?"

They replied: "This did not take place."

And towards the close of the conversation Mr. W. M. S. said:

"When the brothers go away from here, and if they, with the brethren on the continent, do not submit to the word of God, they will not (because the Spirit of God is here) arrive at a unanimous decision, but there will be great havoc." To which Dr. E. Döenges, a German brother, replied with earnestness: "Brother Sibthorpe, we count on the Lord and upon His grace. He is able to show us a way, in which we can continue to walk together in righteousness and peace."

This prophecy of Mr. W. M. S. was never fulfilled, and there are now, in Germany alone, 700 Meetings, all of which disagree with T. W., and a number of these Meetings each have 700 and more in local fellowship.

Continental Brothers Seek the Facts in London

Nov. 30.

Continental brothers had a meeting in Woodstock Room, with the London brothers who do not go with T. W., and one of the questions which they asked was:

"What have the assemblies done to reach the consciences of brethren at T. W.?"

Various brothers made the following replies:

Mr. L. "In December, 1903, I tried to visit brother Sibthorpe with Dr. W. He would not receive me. Dr. W. visited him alone and spoke long with him. Many assemblies have exchanged letters with T. W. and have taken pains, to show them the injustice of their act. And much grace and patience have been shown. When Mr. H. Devine (of the Greece meetings) was here, a meeting took place, in which many brothers conferred for hours over this sad affair."

Mr. H. "Several times during the summer of 1909 I have spoken with Mr. Sibthorpe. I asked him, if he would speak to Mr. Strange in my presence. At first he seemed ready to do so, but a little later he declined. I have busied myself a good deal with T. W. We always met with rebuffs there. On no condition would they hear: they could not be moved by anything."

Mr. P. "I spoke also with Mr. W. M. S., before Mr. C. S. went to break bread (in silence) in T. W. in the year 1905. Many have humbled themselves. For two years we have had a prayer meeting every second Tuesday, in order to humble ourselves before the Lord about this matter."

Mr. W. "I visited T. W. twice, in order to reach their consciences." And a brother stated: "In the year 1903 I went to T. W. and asked the brothers, if there was any case known of a letter, such as theirs, being sent out. Brother Sibthorpe answered: No. I asked: Have you not created a very bad precedent? He replied: Possibly so; but did not enter further into the matter. Many consciences were burdened and we did not know what was to be done."

T. W.'s Error Seen by the Explanation of the Elder Brother
December 2.

Continental brothers had a meeting with the London brothers who go with T. W., in Rossmore Hall, at which Dr. W. H. S. Fosbery gave a sketch of the course of events, and added that "the separation had caused him personally much exercise, and he believed that the assembly in T. W. had committed faults in the years 1905 and 1907, in that they had not come to a definite decision as to Mr. C. S. But he would not say, 'It is the fault of T. W.,' but: 'it is *our* fault: *we* have sinned.' . . . The ground taken for the decision of T. W., viz., that Mr. C. S. had left the Lord's table, because he had no longer broken bread in T. W., had been a difficulty to *him* also: but an old brother had solved it for

him by saying to him: 'If a person leaves the Lord's table in *one* place, he leaves it everywhere.' "

Dr. E. Döenges, a Continental brother, replied: "The explanation given by this elder brother *would not have satisfied me*; for the opposite might be said equally: Just because the table of the Lord is *one*, he who breaks bread in another place, partakes also of the Lord's table in the place of his residence. Therefore one ought not to say, that C. S. left the Lord's table, seeing that he broke bread every Lord's day in other meetings which were in fellowship with T. W. That of course was not right, I repeat, *but no more is the explanation of the elder brother.*" (The T. W. brethren say that Mrs. E. Döenges was the only person in Germany that agreed with T. W., and she remained in fellowship with those who disagreed with T. W.)

And the Rossmore Hall meeting, supporting Tunbridge Wells (41 York Road), said: "It is of minor consideration *how they acted*" (i.e., at 41 York Road).

On the other hand, against the Rossmore Hall view, it is urged with truth that a course of action was pursued towards Mr. C. Strange *for which no warrant can be found in Scripture*. Surely it *did* matter *how* they acted.

The late Capt. W. J. Close wrote the following "Remarks."

REMARKS ON THE TUNBRIDGE WELLS ASSEMBLY ACTION OF 1909

At Rossmore Hall, London, December, 1910, brothers from the Continent were present to ascertain facts about the division among so-called "brethren" arising from the above assembly action. One of these showed how Tunbridge Wells had failed in *how they* acted, whereupon another brother defended Tunbridge Wells, saying "it is of minor consideration *how they* acted." This was according to the impression many had at that time, that the act itself must be recognized. One leader at Tunbridge Wells plainly expressed it in a letter of his. Another leader, after hearing strong protestation to the statement, "it is of minor consideration," etc. strongly defended it. But should we not consider, when saints are *truly* "gathered together," which is the work of the Holy Spirit, that they are gathered together *unto the Name of the Lord?* Matt. xviii. 20. So that how can it be said "it is of minor consideration *how they* acted?" Is His Name, which is above every name, of "minor consideration?" And is it not in *how* an assembly acts, that all other assemblies, with spiritual discernment, would discern

an assembly act to be of the Lord? Without this discernment, and without supreme consideration for Christ's Name, the Divine Centre for saints to be gathered 'unto,' would not the unity of assemblies who own an assembly act, only be of a *popish* character, *with the Lord's Name grievously slighted?*

Now another consideration is put before the reader of this paper.

It has been held by leading brothers, who approved of the Tunbridge Wells Assembly action, that authority to act where "two or three are gathered together unto" the Lord's Name, is "given" to them. Two pamphlets or more have appeared with this mistaken notion. *There is no scripture to support it*; and to think so is to confound binding and loosing as entrusted to Peter (Matt. xvi.), *connected with the Kingdom*, with binding and loosing as entrusted to those who are gathered together unto Christ's Name (Matt. xviii). Authority to bind and loose was *given* to Peter, and in connection with the Kingdom; but in this case, there was *no being gathered unto His Name*. In the case of the local assembly *it is wholly different*. Such is the constitution of the local assembly, the *Lord Himself must be with them* in their assembly deliberations and action. It is not merely His being *with* them as is mentioned in the case of the Jewish remnant, "Lo I am with you all the days until the completion of the age," but His presence with two or three gathered unto His Name is *intensely* so, "there am I in the midst of them." Why so intense? Because, "Christ also loved the assembly, and has delivered himself up for it" (Eph. v. 25). Where "the assembly" is subjected to the Christ (Ver. 24, New Trans.) how simple is assembly action; for He, *Who has supreme authority* is present with them, and so authority given to *them* to act would be wholly out of place. Let us beware of confounding two different things, viz. binding and loosing as entrusted to Peter, with binding and loosing connected with the local assembly.

Through carelessness, and habitual failure in Assembly matters for many years, as alas! could be easily shown, have we not, by slow degrees, dropped into mere assumption of Matt. xviii. 20; and, without spiritual exercise of being *so* gathered together, which beloved brethren began with about 1826, and was continued in for many years, God having sovereignly recovered for His people the truth of the assembly with other distinctive truths of "the faith once delivered unto the saints"? "God is faithful." His Name be praised! (The italics are by Capt. Close.)

Capt. Close wrote the above in September, 1922, in his 85th year. He is now "with Christ."

Many have felt, for various reasons, that the whole thing looked, as we have already stated, like *a breach between two families*, viz.: that of Mr. W. M. S. and that of Mr. C. S.

Mr. W. M. Sibthorpe is reported to have stated that the Room was *his* Room; and he did not want any who differed from him to remain in it.

This action of his is reported to have been a repetition of his conduct twenty years before, at which time (Capt. H. T. states) he, with a high hand, sought to coerce the gathering with which he was then associated.

WHO JUDGES?

IS IT THE ASSEMBLY, OR THE INDIVIDUAL?

It has been said, that "the individual must not judge the Assembly, for it is the Assembly that judges the individual." Hence the Assembly is not responsible to the individual, but *only to God*.

Now, in one sense, we are all responsible only to God. "Walk before Me, and be thou perfect."

It is true, too, that the Assembly has a power which the individual has not, and it does judge the individual,—"*Do not ye judge them that are within?*" In this sense, the sentence quoted is true, for the Assembly can put away the individual, and the individual cannot put away the Assembly.

But we must notice that "judge" has two meanings. The one is, to discern between what is right, and what is wrong; as "*He that is spiritual judgeth (discerneth) all things.*" The other is judicial, putting a person in a state or position of condemnation; and possibly inflicting punishment, as "*Them that are without God judgeth.*"

Now if the sentence, "An individual cannot judge an assembly," be meant to convey the thought that the individual saint is not to form a judgment as to the value morally of an assembly's action, it is a most serious thing; whether it be applied to conduct or doctrine.

In the first place, no such statement is found in Scripture.

In the second, it is contrary to the examples found in Scripture; for we repeatedly find the individual judging the assembly. Paul writes condemning the state and ways of the assembly at Corinth; and he condemns absolutely the doctrines cherished by all the assemblies in the province of Galatia. If it had been true that an individual could

not judge an assembly, we should have had to give up Christianity in Paul's day; for many assemblies gave up justification by faith then, and Rome has since done so. The folly, also, of the notion is evident, for assemblies often decide in opposed ways; so that by this rule all would be hopeless confusion.

And another more serious thing is, that such a practice might readily result in binding the soul to fellowship with sin. For if we cannot judge an assembly when it sins, we must go with it in its sin.

Further, one man corrected and guided the whole church in Corinth. It may be said "He was an apostle;" but, an apostle is no security, for Peter went wrong. The Word of God is the standard by which each one may, and should, judge what he hears, and what is done around him. Otherwise, it could not be said, "Let every one that nameth the name of the Lord, depart from iniquity."

It would, indeed, be a horrible doctrine to teach that an assembly could not do wrong; but let brethren consider whether this is not what this sentence amounts to? It must either be the assembly can err, and I must go wrong with it; or, it cannot err, and therefore I cannot judge it.

In both dispensations the principle is the same, that *the spiritual person judges*; the Assembly acts. *The priest, not the congregation, decided the case of leprosy* (Levit. xiii.). The Assembly, not the priest, put him outside the camp (Num. v.). So now, "He that is spiritual discerneth all things." It might be a sister, or one in another country. But the spiritual man does not act judicially. Still, he discerns; and, if the evil be ineradicable, he must leave. If he could not judge, how could he tell, and how know with whom to follow "righteousness, faith, love, peace"?

May the Lord give us understanding in all things, and guide our feet into the way of peace, for His Name's sake.

C. D. M.

Are all Decisions of a Meeting Binding?

The late Mr. J. A. Trench says:

An act of discipline must ever be in view of the whole Assembly, the entire church of God; so that exclusion signifies that the person or persons excluded are unfit for Christian fellowship anywhere and everywhere.

When a local gathering acts with the Lord in the midst, all others claiming to be divinely gathered are bound to accept what they do, *provided always* that they have acted in accordance with Holy Scripture, and have the support and

warrant of a "thus saith the Lord" for what they have done.

Otherwise, their acts are, in principle, Rome; pure pretension (if not worse), no matter how many honored names lend their weight to their decision.

If their action does not bear the hall-mark of God's Word, it binds no one on earth, and certainly is not ratified in heaven.

Where excisions have been made without adequate scriptural warrant, the only course open is for the gathering to confess its mistake, and not make any pretension to infallibility.

The late Mr. J. S. Oliphant, writing in 1865 on the error of "Bethesda fellowship," himself, at one time, in that fellowship, says:

"It is not numbers that are required, but the Lord's presence; two or three only may be gathered, and yet be the Assembly to be appealed to in case of trespass, the Assembly to bind and loose, and the Assembly to agree in prayer on earth, so that what is asked shall be done of the Father in heaven. It is very clearly heaven's sanction to Assembly action on the earth, *such action being of course supposed to be done in the Spirit, and according to the mind of the Lord who is present in the midst.*"

The late Mr. Wm. Kelly has observed:

"Surely, our Lord has said, *when the preliminaries are done in obedience, 'Hear the Church;'* but, is this His voice when they were not? Has He not also called him that has an ear, 'to hear what the Spirit saith unto the Churches?'"

"*To idolize Assembly judgments as necessarily right, is condemned by His Word.*"

The Repudiation, without due Confession or Reparation

After causing division in 1909, by insisting on the acceptance of every assembly decision whether right or wrong, many of the Tunbridge Wells brethren repudiated and reversed their view, and, without any confession of their error, caused other divisions by mistakenly going to the other extreme, and indiscriminately refusing the assembly decisions of Kingsland Road in 1917; of St. Leonards in 1921, and of Bath in 1925.

AN EXAMINATION OF DR. W. HUBERT S. FOSBERT'S "REPLY"
TO "A WORD FOR IMPARTIAL SOULS"

Also some comments on his *Letter on "Church Principles."*

I now pass on to some remarks on Dr. F.'s letter on "Church Principles."

As a matter of Scriptural interpretation, I think I ought to notice Dr. F.'s fallacious use (p. 5) of the simile of the human body, employed in Scripture with *two* separate objects. The object of one presentation of the simile, is to present *Christ in Heaven* as the Head of *His Body on the earth* (Col. i. 18; ii. 19; Eph. i. 22, 23). The other use of the simile (as found in 1 Cor. xii. 12-26, see v. 13, and Eph. iv. 4), is to compare *the assembly* of Christ to the completed frame of the human body, as being one organism, *from foot to head, on earth*, showing the interdependence of each constituent part, from the lowest to the highest: the "head," here (v. 21) not being a simile of Christ in Heaven, but a portion of the assembly, or organism *on earth*.

Dr. F., however, confounds the *two uses* made of the simile of the human body: even (so far as is apparent), by excluding, from the simile used in 1 Cor. xii., the possession by the body of a head with its several organic members and functions, indicated by the terms, "ear," "eye," "hearing," "smelling," which are absolutely necessary for the *completeness* of the figure; and substituting for it an image which is not in it, viz., Christ as Head, which He is of the Body. But it is the simile of a human body in *its entirety*, which is the image here, not Christ.

On this mixture of metaphor he builds the statement, "so that the teaching of Scripture as to the body of Christ is not merely applicable to individual Christians baptized into one body by the one Spirit, but also to the various assemblies of which the church is composed." But why "so that"? There is no "*so that*" in the matter. He draws a conclusion, based on no premises found in 1 Cor. xii. His deduction, "not merely," and "but also," is entirely without foundation.

It will help to make matters clearer if we notice that he uses a small "b" always on p. 8, for "the Body of Christ," as well as for the "body" of 1 Cor. xii., so that he applies the term to work out his statement, without the real difference in its use in Scripture being brought into view.

Also when he speaks of "the body" and "the head," it should be "a body" and "a head" (in 3 out of the 4 times when it occurs in the second and third paragraphs), and this helps towards the confusion.

What Dr. F. says as to the *divergence of assemblies* being like the illness called "Locomotor Ataxy," which is loss of the control over the limbs, is quite true. But 1 Cor. xii. has no application to the *divergent action of assemblies*; for,

as Mr. Darby says, "*The Body of Christ on earth is composed of individuals, not of churches.*" (Col. Writings, Vol. 4, page 250.)

The failure of the individual members of the natural body to be in united subservience to its head, would result in the disorganization that we find indicated in Col. ii. 19: "Not holding the Head." But, if *assemblies* are represented by different parts of the Body, and *such assemblies* dis-united themselves from the Head in Heaven (as individuals are represented as doing in Col. ii. 19), this would involve the *dismemberment* of the Body of Christ, which is impossible. The statement in Col. ii. 19, is merely a question of correspondence, or non-correspondence, in life and act, with what is true of the believer, before God.

Whatever disorganization there may be in *assemblies* on the earth, the introduction of any thought of *assemblies* being the members mentioned in 1 Cor. xii. can never be intelligently maintained, as, in this image, all the members *are vital*, and are *not* subject to the alternative, as possible, in the case of *individuals*, mentioned in Col. i. 23, and ii. 19.

Dr. F. says, "So if one assembly acts for the Lord in discipline." Yes, an assembly may have to act in discipline, *but the Body of Christ does not.* Discipline is not exercised in, or by the Body of Christ, as such, but in *the House of God.* Assemblies, though constituted of those who are "called saints," or saints by calling, are not, of necessity, all of them members of the Body of Christ, as is evident from Rev. ii., iii.

Hence, the statement that refusing to accept *an unscriptural assembly discipline*, is denial of the Unity of Christ's Body, is untenable.

J. N. D. (Letters, Vol. 2, p. 157), speaking of a certain act of excommunication, says that "it would be *impossible to recognize it* as an act of an assembly," as "a great number of the gathering protested against the excommunication, after it was declared." (P. 107). HENRY A. HAMMOND,
July 14, 1910. Bournemouth, England.

Information is Withheld by Domineering Leaders

Letters showing the procedure followed in the handling of the T. W. matter in very many meetings on the American continent.

"Dear Brother:—

"Received your letter some days ago. I was one of the leaders here in the T. W. matter, and as I look back over the course pursued by the brethren here and elsewhere, I can see how the rank and file of the brethren knew little, if anything, of the cause of

the division; but the smaller meetings followed the lead of the larger ones; and the latter followed their leaders more or less blindly.

"Brother G. W. Upson, of Ilford, was very active in getting the acceptance of the T. W. 'judgment,' or, whatever you call it.

"In the summer of 1910 the brethren on the continent drew up their first document in connection with the T. W. trouble. They had not taken either side they stated, and Dr. H. Rossier thought that the brethren in America should take the same stand with them. As I happened to be in Europe at the time, Dr. H. R. asked as to sending some copies of the circular to America for the meetings there, and was given the addresses of Messrs. J. H. M. . . . and J. T. A. . . . ; the former for Canada, and the latter for the U. S. These two brethren promptly committed this literature, I believe, to the waste basket; and the brethren for whom it was intended, never saw it. Mr. J. H. M. . . . answered the circular, a copy of which I have somewhere. This kind of high-handed procedure characterized the handling of the matter in very many meetings. In some places it was settled in but one meeting.

"I broke bread, on the advice of others, with those who had committed themselves to the T. W. decision. I was identified with the meeting here for many years; but severed my connection with it a couple of years ago.

"I trust that some good will be accomplished; and if I can do anything to further this I should be pleased to do so.

"Yours in Christ,"

W. J. N.

Letter by another brother in another large city.

Dear brother in Christ:

"In the autumn of 1910, Mr. A. Tr. . . . and his wife left T. . . . to go to England, taking a letter of commendation to those there who agree with T. W., given by Mr. J. L. W. . . . who is now in China, and by Mr. M. . . . , who is Mr. Tr. . . . 's brother-in-law, leading brothers in T. . . . being a party to it.

"When he was about to return, these brothers sought to bring the T. . . . gathering to a hurried decision in favor of T. W., and a meeting was held for that purpose. Then Mr. J. H. M. . . . , being the mouthpiece of the meeting, refused to give any information about the cause of the division. But several brothers, including myself, insisted that he do so, but he still refused to give any information, arbitrarily answering that we would break bread on Lord's day with T. W., and that anyone who did not like it could take their choice between sitting aside from the Lord's table, or remaining at home.

"Then ten or more of the saints who would not surrender the truth that the Lord Jesus Christ is the Head of His church, and 'Son over His own house' (Heb. iii. 6), nor accept the dictum of clericalism as a substitute for His Word and authority, met and broke bread in Mr. Tu. . . . 's House, and later in Mr. O. . . . 's House, and later in the O. . . . Hall, where they still gather together around Christ the Divine Centre, holding fast His Word, and not denying His Name.

"Truly, 'They that lead this people cause them to err: and they that are led of them are swallowed up' (Isa. ix. 16, E. R. V., Margin). 'It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence

in princes' (Psa. cxviii. 8, 9). 'He leadeth me in the paths of righteousness for His Name's sake' (Psa. xxiii. 3)."

Yours in the Lord,

J. G.

So the T. W. party, instead of accepting and fulfilling their responsibilities in *a path of entire decision for Christ*, blindly followed certain leaders in accepting *the T. W. decisions*; and to that extent they acted as Bethesda had acted in 1848, and with the same results, as related by Mr. J. G. Deck: "If there is an attempt to shun the *responsibilities* and sorrows of a path of entire *decision for Christ*, the spiritual senses, become deadened, the heart hardened, the conscience torpid, the judgment perverted: and soon, even hostility (on the part of T. W.) to the witnesses against the evil succeeds indifference to the truth."

Brooklyn, New York,

April 11th, 1926.

To the Brethren meeting in (Greater) New York City,

In fellowship with Tunbridge Wells.

Beloved of the Lord:

I look to the Lord to produce godly sorrow that worketh repentance not to be repented of both in myself and in my Brethren, in view of the havoc wrought by the enemy, in the greatest disorder that has ever occurred amongst exclusive Brethren, by the confusion caused in Tunbridge Wells, who, though they had no Scripture for so doing, forbade Mr. C. Strange to minister the Word of God, and, without any foundation for their charges, ruthlessly separated themselves from all who would not bow to them. Then one division after another took place amongst those who followed them when they separated themselves and went out, until they were all broken to pieces, so that there are now eight Factions in the T. W. party, and very few of them know which Faction they are linked up with, most of their meetings in the United States and Canada taking neutral ground, the same as Bethesda, called Open Brethren.

In the T. W. schism ("separation") in 1909 many meetings refused to wait upon the Lord about it for even nine days, and they sought, demanded and compelled immediate "separation" everywhere, therefore the Lord has been dealing with us about it. And now you have been waiting and considering the defiling Ilford evil for nine years, and have not decided yet.

I appeal to you my Brethren, *Will you* endorse the profanity attached to that Holy Name by the fellowship of the sin of a Brother, residing at Ilford, Essex, England, such an one, though unrepentant, forced back into fellowship?

Consider it, dear Brethren, in the fear of the Lord, in the light of 1 Cor. v. and Numbers xix. 13, with thoughts of the *sufferings* of Christ, *can you live it down?*—it is impossible. Judge it you must if Christ is in your midst, “Come out from among them, and be ye separate, saith the Lord” (2 Cor. vi. 17), “If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified,” etc. (2 Tim. ii. 21). (Pursuant to the stand I took on the 9th inst., after prayer in the Meeting Room, 304 Monroe Street, Brooklyn, I send forth this Circular Letter.) . . .

The substance of all of this is that, having been enlightened by the pamphlet, “Tell it unto the Church: or, the 57 Principal Reasons,”* I can no longer go on with the Tunbridge Wells fellowship, and on the 9th inst. I withdrew from same, to seek fellowship with the multitudes throughout the world who stood apart, both from T. W. and C. Strange, and with the nucleus of Meetings in London, England.

Is the blessed Lord in the midst of the shameless confusion of T. W.? Is He in the midst of those who are associated with this great dishonor which has been done to His Name? Are you happy to go on with the naked truth as to T. W.? Has the coming of the blessed Lord no cleansing power with us? Every man that hath this hope in Him purifieth himself, even as He is pure. 1 John 3:3.

I am thankful to God that for nearly 45 years I have been in fellowship at the Lord's Table with those gathered to His precious and holy Name. Will it not be a joy to the blessed Lord and to ourselves, to be found by Himself on Philadelphian ground?

But what will be the end of fellowship with Tunbridge Wells, who arrogated to themselves that “They only are on Philadelphian ground.”

Yours faithfully, and with love in the Lord, G. E. C.

Among the high ecclesiastical claims of Tunbridge Wells; the claim of assembly infallibility and the claim of the exclusive possession of the Lord's table are twin doctrines, and there could not be the semblance of a foundation for the latter without the former. On the subject of the latter, in 1930, the following paper appeared:

*Copies of this pamphlet, “Tell It Unto the Church,” will be sent for 10c each; or postage stamps will be accepted; on application to: W. F. Knapp, 120 West Maple Ave., Denver, Colo. This pamphlet also shows the error of any claim of a particular company to the exclusive possession of the Lord's table.

THE LORD'S TABLE IS NOT DIFFERENT FROM THE LORD'S SUPPER

To separate the Breaking of Bread, thoroughly distorts it.

In 1890 we refused, at very painful cost, the teaching which separated the Person of Christ, for by it Christ was lost; and should not our attitude be the same towards any dividing of the precious feast which He gave us for His remembrance? for by it true remembrance of Him would be lost. (1 Cor. v. 8: xi. 2).

The ancient landmark is that the Lord's supper and table are identical. (Matt. xxvi. 26-28: Mark xiv. 22-24: Luke xxii. 19, 20: Acts xx. 7: 1 Cor. x. 15-21; xi. 20-34).

"No man having drunk old wine straightway desireth new; for he saith, 'The old is better' " (Luke v. 39), and we should be ready to give answer and to meet any objections to what we have *always held* as to the Breaking of Bread, and "continue steadfastly" in the same. (Acts i. 14; ii. 42: xiii. 43: xiv. 22).

The theory of a difference between the Lord's table and the Lord's supper having been advanced some years ago, in opposition to our ancient, scriptural and unshakable belief that the Lord's table and the Lord's supper are in every respect identical; it is manifest that some of those strange objections to this, our received and established belief, require to be answered. What saith the Scripture? (Rom. iv. 3: Gal. iv. 30: Col. i. 23: iv. 2: 1 Cor. i. 9). There is only one Lord's supper.

Since 1827 (more than 100 years ago) we have had the Breaking of Bread in its integrity and pristine simplicity and purity; and let us not suffer it to be divided, nor to be evil spoken of, nor taken from us. (1 Tim. iv. 16: 2 Tim. iii. 14-16: 1 Sam. xii. 14: Heb. iv. 12: xiii. 7, 8).

Perhaps 98 per cent of the English speaking exclusive brethren regard "The Difference Doctrine" as nothing but a menace, a snare, and a stumblingblock to all Christians. There is no scripture for it, but only inference. (Rom. x. 8; xv. 4; Luke iv. 4; v. 1; xi. 28.)

A circle of fellowship is scriptural; and a mistaken notion as to what the Lord's table is, cannot be accepted as a substitute for it. (2 Tim. ii. 22). There is only one Breaking of Bread.

No system, nor anything sectarian, could be the Lord's table. (1 Cor. i. 10-13).

Do we wish other Christians to understand that no one is or would be welcome among us unless they accept the doctrine of a difference between the Lord's table and the Lord's

supper ("The Difference Doctrine"); and possibly to think that that is a test of soundness in the faith, if not a test of communion with us? (3 John 9; Luke ix. 43-50; John viii. 31.) There are not two Lord's suppers.

The advocates of "The Difference Doctrine" first assume to expound a difference between 1 Cor. x. and 1 Cor. xi., and then they attribute that supposed difference between those two chapters to an asserted difference between the Lord's table and the Lord's supper. It is inference only, and not scripture. (Luke xxiv. 32, 45; Isa. xl. 8; Acts xvii. 2, 11; xviii. 24, 28; xx. 32; 1 Thess. ii. 13.)

The Breaking of Bread is a feast, and are there two Breakings of Bread?

Is the Lord's table a first class feast, and the Lord's supper a second class feast? The Lord's table is not the badge of a party. (1 Cor. iii. 3, 4.)

Is the Lord's supper partaken of in the holy place, and the Lord's table partaken of in the holiest of all? (Heb. x. 19-23.) What and where is the Breaking of Bread?

Do the clergy only partake of the Lord's table, and the laity of the Lord's supper? Beware of clericalism, or a return of Judaism. (Matt. xxiii. 8-10; James iii. 1; Luke i. 52; xiv. 11.)

Can a Christian, at one and the same time, partake of the Breaking of Bread worthily and of the Lord's supper unworthily? or of the Lord's table unworthily?

If all Christians are priests, why cannot all partake of the Lord's table? or partake of both, if there is a difference? (Matt. xxvi. 27.)

If that mistaken teaching of a difference were accepted, would not the inhabitants of certain densely populated countries be liable to regard all those Christians who have the Lord's table as high caste Christians, and those who have the Lord's supper only as low caste Christians? What a fruitful source of class consciousness it would be everywhere! (James ii. 1, 9; iv. 6, 10; 1 Peter v. 5, 6.)

If we fail to hold fast to the Lord's table and the Lord's supper in their identity and integrity as the Breaking of Bread, we lose both in losing the Breaking of Bread. (Heb. ii. 1; Rev. ii. 25.) There are not two Breakings of Bread.

The Lord's table is what you eat, and not the place you are at. (1 Cor. x. 17, 21.)

Does not the making of a difference between the Lord's table and the Lord's supper, place a slight upon the latter? Once it was sadly said that Christ was eternal life, but He was more. Can it be said with piety and reverence that the Lord's table is the Lord's supper, but it is more? If

the Lord's supper is less than the Lord's table, is the Breaking of Bread less than either? What did the disciples partake of, in Acts xx. 7?

Is not any making of any difference between the above three designations of the same feast, a mutilation of all of them? And of the feast itself? No company of Christians can claim exclusive possession of the Lord's table, any more than they can claim exclusive possession of the Lord Himself. Such a claim is plain bigotry. (S of S, vi. 3; Matt. xxiii. 6-7; Rom. xi. 3-5.)

In 1827 the Breaking of Bread began in "the way of truth," and we should not consent that "the way of truth" (2 Peter ii. 2) should "be evil spoken of," and, by resisting it in a *godly way*, "Let not your good be evil spoken of" (Rom. xiv. 16). "Hold that fast which thou hast, that no man take thy crown" (Rev. iii. 11).

Who had the exclusive possession of the Lord's table from 1881 to 1926? and if one company alone had it, was it right for those who alone had it to unite in 1926 with those who had it not during all those 45 years? and to unite without a word of confession that they had it not?

ANONYMOUS.

More than ten years ago this same subject was taken up, and these same conclusions were arrived at, in a pamphlet, which said that some of the reasons for refusing the T. W. decisions in 1909, were:

"That, T. W.'s *high-church attitude*, high exclusive claims to being the true and *original* company, and in the *succession*, so to speak; and that they only are on the Lord's ground, the Spirit's ground and 'Philadelphian' ground; and THAT THEY ONLY HAVE THE LORD'S TABLE and that they only have been right all these years, *is very obnoxious*, as well as their claim that they exclusively are Philadelphians, the Philadelphian church, and that everything else besides themselves—all other companies of brethren—are Laodicea, and that they do not merely partake of the character of Laodicea, but are Laodicea, specifically, and are judicially blinded" ("Tell it unto the Church: or, The fifty-seven principal reasons," p. 19. November, 1924). See footnote on preceding page 655.

There is no dual Church, no dual Lord's table, and no dual Lord's supper. And from all the scriptures on the subject, we conclude:

(1st) The Lord's supper is only on the Lord's table, and is never in scripture transferred elsewhere, just as the priest of old put the show-bread only upon the anointed (Ex. xxx. 27) and pure table (Lev. xxiv. 5-9) that was in the tent of the congregation (Ex. xl. 22; xxv. 30; xxvi. 35; xxxv. 13; xxxix. 33; xl. 4; 1 Cor. x. 16-18, 21).

(2nd) The Lord's supper and the Lord's table are positively inseparable (1 Cor. x.; xi.).

(3rd) There are two christian ordinances, baptism, and the Lord's supper at the Lord's table, and no company of Christians exclusively celebrates or has the exclusive possession of the one more than the other (1 Cor. xi. 2.).

(4th) The Lord's supper and the Lord's table are one ordinance, and cannot be divided, and no Christians can partake of one without or apart from the other (Eph. iv. 4-6).

(5th) Neither Matt. xviii. 20, nor 2 Tim. ii. 22, nor any other scripture, tells us to look for those who have or who claim to have the exclusive possession of the Lord's table.

There are a number of human designations for the breaking of bread, such as "The Eucharist," "The Sacrament" and "Holy Communion," which may be harmless in themselves; but such terms as "The Host," "The Mass" and "The Altar" must be regarded as pernicious, and be refused; because any such thoughts as of offering a sacrifice, or worshipping a wafer, have no connection with nor anything in common with the Lord's table, but they corrupt it.

The Passover, the Lord's Table, and the Love Feast

The breaking of bread is sometimes confused with the love feast of the early Christians, and sometimes with the Passover.

The words "eat," "eaten," "eating," "feast" and "feasting" in Acts ii. 46; xx. 11; 1 Cor. xi. 20-22, 33, 34; 2 Peter ii. 13 and Jude 12, all refer to the love feast.

The Lord first partook of the Passover, and then He instituted, but did not partake of, the Lord's table. The words "I will not drink henceforth of this fruit of the vine" etc. (Matt. xxvi. 29; Mark xiv. 25; Luke xxii. 15, 16), refer to the Passover.

The term (the) "Lord's supper" occurs only once in scripture (1 Cor. xi. 20), and there it very likely refers to the love feast of the early Christians.

The words "supper" and "supped" in the following scriptures all refer to the Passover.

"Likewise also the cup after supper, saying, This cup is the new testament in My blood, which is shed for you" (Luke xxii. 20).

"And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray Him" (John xiii. 2).

"He riseth from supper, and laid aside His garments; and took a towel, and girded Himself" (John xiii. 4).

"Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on His breast at supper, and said, Lord, which is he that betrayeth Thee?" (John xxi. 20).

Reading John xiii. 21-30, we see that Jesus gave Judas "the sop," or supper, which was the Jewish Passover; after which Judas "went immediately out," so he did not remain to partake of the breaking of bread, otherwise the Lord's table.

The subject of 1 Cor. xi. 23-32 is the breaking of bread, otherwise the Lord's table; and it says, "In like manner also the cup, after having supped, saying, This cup is the new covenant in My blood: this do, as often as ye shall drink it, in remembrance of Me" (verse 25, N. Tr.); but the word "supped" in this verse does not refer to the breaking of bread, but to the Passover.

The subject of 1 Cor. xi. 20-22, 33, 34 is the eating of the love feast; but Paul says of their carelessly assembling together and carousing, "it is not to eat (the) Lord's supper" (N. Tr.), for it could not be, because the Corinthians did not eat and drink in a mannerly or orderly way in moderation, but the rich feasted sumptuously before the others arrived, and the poor went away hungry. Of course if Christians speak of the breaking of bread as the Lord's supper, and do not thereby intend to imply that it is different from the Lord's table, there is no real harm in that. It has recently, in a helpful book ("*Christ and His Church*," by W. J. Hocking. Price 2/6. C. A. Hammond), been emphasized that the Corinthians were mixing the breaking of bread and the love feast.

One Lord's Supper, One Baptism, and One Holy Spirit

There is only one Lord's Supper, and any difference that man may make between the breaking of bread in 1 Cor. x. and xi., exists only in the imagination. There is indeed a difference between those two chapters, but if the mere fact of a difference between chapters made them different feasts, then a difference between chapters and verses would likewise make different baptisms; and therefore, according to that theory, you might gather together thirteen Christians, each one having a different baptism, according to the thirteen following scriptures:

"One baptism" (Eph. iv. 5); "Wherein also ye are risen" (Col. ii. 12); "Saved through water" (1 Peter iii. 20); "In the name of Jesus Christ" (Acts ii. 38); "They that gladly received his word were baptized" (ii. 41); "In the name of the Lord" (x. 48); "In the name of the Lord Jesus" (xix. 5);

"And wash away thy sins" (xxii. 16); "Baptized into *His death*" (Rom. vi. 3); "*Buried with Him by baptism*" (vi. 4); Baptism of "*the household*" (1 Cor. i. 16); "Baptized for *the dead*" (xv. 29); "Baptized into *Christ*" (Gal. iii. 27).

And on the same principle there would be thirteen Holy Ghosts also, as:

"The Holy Ghost shall *teach* you" (Luke xii. 12; 1 Cor. ii. 13; 1 John ii. 27); "The *Comforter*" (John xiv. 26); "The Holy Ghost fell on them," and "was *poured out*" (Acts x. 44, 45); "*Sent forth by the Holy Ghost*" (xiii. 4); "The Holy Ghost *witnesseth*" (Acts xx. 23; Heb. x. 15); "*Joy in the Holy Ghost*" (Rom. xiv. 17; 1 Thess. i. 6); "*Power of the Holy Ghost*" (Rom. xv. 13); "*Sanctified by the Holy Ghost*" (xv. 16); "The *temple of the Holy Ghost*" (1 Cor. vi. 19); "The *communion of the Holy Ghost*" (2 Cor. xiii. 14); "The *renewing of the Holy Ghost*" (Titus iii. 5); "*Partakers of the Holy Ghost*" (Heb. vi. 4); "*Praying in the Holy Ghost*" (Jude 20).

Of course there are not thirteen different baptisms, nor are there thirteen Holy Ghosts, but one only; even as the feast of 1 Cor. x. and xi. is one and the same feast, and whoever has the one, has the other also; and there is no difference, for both alike are the Lord's table.

The Lord's Table was Prior to A. D. 58

It is inferred and reasoned that there was no "Lord's table" in the Gospels, because the words "the Lord's table" are not used there. But, if this were so, then it might also be said that prior to A. D. 58 the Thessalonians, Galatians and Corinthians did not have or partake of the Lord's table; for 1 and 2 Thess. evidently were written when Paul—Sylvanus (Silas) and Timotheus being with him (1 and 2 Thess. i. 1)—was at Corinth "a good while" (Acts xviii. 5, 18), A. D. 54-55; and Galatians was written "soon" after Paul's labors mentioned in Acts xviii. 23 (Gal. i. 6), A. D. 56; while 1 Cor., which contains the first and only mention of "the Lord's table" in the New Testament, was written during the two years he spent at Ephesus (Acts xix. 10, 22), A. D. 58, when or after he sent Timothy to Macedonia (1 Cor. xvi. 8-10). Afterwards, 2 Cor. was evidently written before Paul "departed for to go into Macedonia" (Acts xx. 1; 2 Cor. i. 16; ix. 2), and Romans during the three months he spent in Greece (Acts xx. 2-4; Rom. xv. 25, 26; xvi. 1, 2, 23).

And likewise, 1 Cor. xii. teaches us concerning the one body of Christ, but that chapter cannot be used as an alleged proof that the one body did not exist before, even from Pen-

tecost; and almost any number of similar illustrations could be adduced.

Claiming for any company the exclusive possession of the Lord's table is sectarianism, and forming a party among Christians; like the Corinthians who contended, saying, "I am of Christ." "Is Christ divided?" (1 Cor. i. 9-13; iii. 3, 4). For a group of leaders to have everyone excommunicated who dares to express a doubt whether they have the exclusive possession of the Lord's table, is no proof that they have the exclusive possession of it, but the reverse.

The Distinction was Taught Very Early

Mr. R. F. K., in "The Distinction Between the Lord's Table and the Lord's Supper" (Morrish), teaches that the Lord's table is the association of every Christian with Christ, and says: "The actual *assembling*, though implied here (1 Cor. x. 16, 17), is not spoken of till chapter xi. Four or five times the coming together is mentioned in that chapter. . . . We are *partakers of the Lord's table* all through the week, the 'supper' on the Lord's day being the outward *expression* of it. And it means that we are *identified* with all the value of the sacrifice of Christ before God, and should refuse everything that is not according to Him. . . . The partaking of the Lord's table is true of *every* Christian. . . . We are *always* partakers of the Lord's table. . . . In this verse (ch. x. 17) 'we are *all* partakers' means *all* Christians . . . the thought is a moral one, but it takes in *the whole church*." (Captain Robert F. Kingscote, the writer of the above, was born in 1811, and was called to his heavenly home above, in 1893).

Since Mr. Darby has spoken most wisely on the subject, making no difference between the Lord's supper and the Lord's Table, anything anyone else may say, is superfluous. In "Letters of J. N. Darby," vol. 2, pp. 356-7 and 488, he wrote:

"I should not in the least avoid saying that we meet *around* the Lord's table. I could not own sectarian tables as the Lord's table with the light I have; but saints who may honestly think us in disorder go to them as such, and I do not doubt enjoy individual communion with the Lord . . . All I see in 1 Cor. x. is, that in *partaking of the Lord's table* they are *identified* with the Lord, as the *Israelites* with Jehovah, and the Gentiles with their devils . . . It is not on a word I rest; but the Lord's table is not the expression of the external thing. The one loaf is the *expression* of the one body; baptism is the rite connected with the external thing.

with Christ; and this is *the whole ground* of the apostle's argument in 1 Cor. x." (See also "Notes and Comments," by J. N. D. Vol. 2, pp. 218 and 219). Mr. Darby's teaching is all opposed to the idea that the Lord's table is the sole and exclusive possession of any one particular branch, party, group or section of the brethren. It is possessed by all who are in "association with Christ."

The doctrine of a difference between the Lord's table and the Lord's supper is similar to Mr. F. E. Raven's teaching of a difference between life and eternal life, concerning which Mr. J. N. Darby said: "The distinction between life and eternal life is utterly futile." (Collected Writings, Vol. vii. 32, 33).

"Of all the privileges conferred upon the believer through the work of Christ, none is more blessed than that of fellowship with God. In 1 Cor. i. 9, we read: 'God is faithful, by whom ye were called unto *the fellowship of His Son Jesus Christ our Lord*' . . . When we turn to the first Epistle of John, we have another feature of this fellowship and, here we may again say, one suitable to the place where it is found, '*Fellowship with the Father, and with His Son Jesus Christ.*' Surely this is expansion . . . Returning to first Corinthians, the epistle of church order and church government, we find in the tenth chapter another fellowship named, 'The communion of the body of Christ.' A different aspect of Christian fellowship, but *belonging to and enjoyed by all who partake of what has been before referred to.* The 16th verse of this chapter is the only scripture where the expressions occur, 'The communion of the blood of Christ, *the communion of the body of Christ.*' Here also is the only place where the expression is found 'THE LORD'S TABLE.'

"Undoubtedly the view of 'THE LORD'S TABLE' given us here *embraces the whole Christian company at all times, and not only when gathered together*; for the analogy referred to as to '*Israel* after the flesh' eating of the sacrifices is, no doubt, the peace-offering, of which *all Israel* partook. In so doing they were in fellowship with *the altar*; and so also as to the cup and the bread at THE LORD'S TABLE, *all true Christians are contemplated as participating* and this would naturally affect all their associations. Not, however, as members of *some particular company*, or assembly, or so-called church, but as in *the fellowship of the body of Christ.* The order in this passage (the cup being first partaken of) is not the order of the supper, as is well known, but would appear to be what may be called the *sacrificial order*, because of the reference to *Israel* . . ." ("Fellowship

with God and with one another," by T. Ruse. 1d. C. A. Hammond).

All true Christians are the Church, and all are at the Lord's table; the same as all Jews were Israel, and all partook of the altar, which was not the exclusive property or private possession of any one particular tribe.

See also "The Institution and Observance of the Lord's Supper," by W. J. H. 6d. "The Lord's Supper," by W. K. 2d. "A Reply to some Questions on the Lord's Supper," Collected Writings of J. N. D., Vol. xx., pp. 427-435. (C. A. Hammond).

THE CHURCH DOES NOT TEACH

London, England,
July 20, 1926.

My dear Brother C.

I write to thank you for your kindness in sending me Circulars.

I fear Tunbridge Wells fell into the snare of Jezebel, as mentioned in 1 Kings xxi. 8: "She wrote letters in Ahab's name, and sealed them with his seal." Compare Rev. ii. 20, "Thou sufferest that woman . . . to *teach*." The claim that *whatsoever* a local gathering decides is to be acknowledged as the Lord's will, makes the assembly a *teacher*, which is *never* her place in Scripture (1 Cor. xiv. 34: 1 Tim. ii. 12), no matter how many brethren and estimable Christians may have been led astray by it.

Nearly all the divisions among English speaking nations have arisen from this false principle, that *local* assemblies should legislate on questions of *doctrine or debatable matters*.

In Acts xv., although Paul and Barnabas were in Antioch they *did not decide* or come to a decision on a question of *doctrine* without consulting the *saints of Judea* where the teaching had come from. They acted in perfect accord with the assembly (verse 3 and verse 4), but only the *apostles* and *elders* came together to "*consider this matter*."

Again in chapter xv. 22 we see that *the whole church* had fellowship in sending chosen men, but they did not make known any decrees of the church, but the decrees "*ordained of the apostles and elders . . .*," thus *the church did not teach*, but obey.

Every sister (2 John 10), and every gathering, has a right to refuse fellowship to one not bringing the truth, but not to invent *new and unknown forms of discipline* as T. W. did, as far as I understand it.

We have *the apostles' doctrine* in the Word, and if elder brethren come together for mutual *humiliation and confession*, the Lord will show us *His way*. It is a denial of the *one body* and *one Spirit* for each assembly to decide for itself *independently* of the others, and then to claim infallibility.

There is no thought in Matt. xviii. 17 of legislating for anything outside the *local* assembly: verse 20 also should not be detached from verse 19. 1 Cor. v. 4 is only concerned with a *local* question of misconduct.

May the Lord guide you aright,

Yours in Christian love,

T. W. BAYLY.

"I beseech Euodias, and beseech Syntyche, that they be of the

CHAPTER X

THE TUNBRIDGE WELLS SECTION

THE ILFORD CLEAVAGE
(1917)

Following "The Tunbridge Wells Divergence" of 1909, a long series of deplorable and ruinous Cleavages took place among those who had supported 41 York Road, T. W., which showed that they had lost their way, and were drifting. They had said that they went with T. W. because all assembly decisions, whether right or wrong, should be recognized and accepted; but, before a decade had passed they reversed their position, and since then no section of the brethren, except the Stuart section, has refused so many assembly decisions as the T. W. section has, and these two sections are the most divided.

Their first Cleavage, though a major calamity, could have been avoided, had not "The Broadway Hall," Ilford, followed the example of 41 York Road, T. W., and similarly refused to consider the consciences of their brethren, or reconsider their own decision, and this is how it came about:
March, April, 1915.

A man "called a brother," whom we will call X, residing at Ilford, Essex, England, was arrested and charged with a criminal unmentionable offense. X was accordingly "put away" as a "wicked person," by the Broadway Hall meeting, according to 1 Cor. v. 13.
May 11.

X, having been tried and convicted, confessed before the Judge, at the Central Criminal Court, Old Bailey, London, E. C., to the sin in question.
July

The meeting at the Broadway Hall, Ilford, placed Mr. Wm. T. under rebuke (1 Tim. v. 20) for keeping company and eating with X; as well as for "railing." He was informed the Ilford meeting could "have no fellowship with him in taking any active part whatever in the meetings, in ministry or otherwise."

Copy of Notice as to Wm. T.

"Our brother Mr. Wm. T., having disobeyed the Word of God in keeping company and eating with one put away

from amongst us, according to 1 Cor. v. 13, and the admonition of brethren having proved unavailing when verse 11 was read to him, namely: "I have written unto you not to keep company," and "With such an one, no not to eat," he railing, and answering that he would do as he liked, and would not be dictated to, we have to rebuke him before all, according to 1 Tim. v. 20, "Them that sin rebuke before all, that others also may fear."

It is written in 2 Cor. x. 6.

"Having in readiness to avenge all disobedience when your obedience is fulfilled."

Thus, one upholding the evil which has been judged, he becomes himself the object of judgment.

We pray our brother (Wm. T.) may judge himself for his sin, and also for the sin of railing, and until he does so, we can have no fellowship with him taking any active part whatever in the meetings, in ministry or otherwise."

July, 1915.

(Signed by five brothers).

November.

Mr. G. K. and Mr. E. K. moved from Stepney to Ilford; and started actively pressing X's being brought in again.

X wrote to the saints at Ilford, his letters appearing to indicate he was feeling his outside position as to the meeting.

March, 1916.

X wrote to Mr. E. K. in similar strain.

March 27.

X wrote also to the late Mr. G. W. Upson in similar strain.

March 29.

Mr. G. W. U. wrote to Mr. X: "I am sure we should all be truly happy to know the Lord had indeed restored your soul. It is for this we have never ceased praying ever since you were put away from amongst us according to 1 Cor. v. 13, and you may be quite sure that when you are sorry after a godly manner (or according to God) that godly sorrow, working that repentance to salvation not to be repented of (as we read in 2 Cor. vii. 10) and fully confess all your sin and shame, and violent behavior since, you may then count upon that word in 1 John i. 9, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I do not say you have not done this; but I do say I have seen nothing in your attitude, or behavior, or in your three communications, giving confidence to this end: either in that addressed to the saints last November, or in your recent communication to Mr. E. K., or in your last to myself . . . each of the three displays more concern for the just consequences of your sin than for the sin itself. Your anxiety is more about your position, as you express it, or, your outside place, and to be owned again."

April, 1916.

The late Mr. G. W. Upson wrote again to X thus:

"Yours to me of the 27th ultimo was read to and by the

last Monday evening, the 3rd inst., and I am asked to write you that in response to your request two or three brothers will be glad to listen to any confession of the past which you may now be ready to make, and, rather than visit you at your house would hear you at the Room: perhaps after the morning meeting, Lord's day, the 9th inst., if the two or three visiting brethren are there. One of them would let you know after the meeting is over."

April 9.

Brethren D. M., S. W. A., and G. W. U., visited X, after which these brothers had four care meetings, G. W. U. himself calling three of them, and being present, protested at each of the three against the determination to bring X back, and loose Wm. T. from the rebuke.

June.

But in the Circular Letter issued by the Ilford meeting and signed by five brothers, which was without any date, but was received at Kingsland Road June 13, 1917, they said: "We had three or four care meetings and Brother U. was asked to be present, and he was not," and that "He never protested"!

The Beginning of Continual Protests, Lasting a Year

G. W. U. protested to Mr. D. M. against their determination to force X back amongst them at once.

It is urged that X had never fully judged himself, nor confessed all, except before the Magistrate; but to his brethren he simply confessed to having been overcome of the drink.

There were others also at Ilford who agreed with G. W. U. in disapproving the action of other leaders. Mr. P. S., an Ilford brother, being out of the city, wrote, July 28, 1917:

"If true repentance had been working in X's heart he would have waited till the Lord in His time made His people of one mind as regards his restoration. Would it not have been better to sit years behind than to take the place at such a cost, as to plunge the saints in this present sorrow. We have, in all things, to trace the trouble back to its source, to get the right view of it. Therefore your action in regard to G. W. U. I deeply deplore. You cannot force the conscience of a brother; but, should have waited on the Lord, without being in haste of either the first (action in receiving X back and saying that they did so on the testimony of those who visited him and that G. W. U. never protested) or your second action (in restoring Wm. T.).

And on Oct. 6, 1917, Mr. P. S. wrote again, saying: "Have had two letters from F. S. since about it, but cannot accept the judgment of Ilford, feeling the danger of being identified with unjudged evil."

July 10, 1916.

A care meeting was held. G. W. U. who had said he considered X's confession no confession at all, was absent. On the testimony of two brothers who had been deputed

to visit X, it was proposed and DECIDED that he be permitted to return to the breaking of bread. At the same time Mr. Wm. T. was restored to the meeting; and is now the Referee or corresponding brother for the Ilford Meeting, in fellowship with Tunbridge Wells.

It was asserted that "This was done with the Lord Jesus Christ in the midst of His gathered saints;" notwithstanding the fact that the consciences of all were not satisfied, especially seeing the nature of the sin.

July 16.

X resumed breaking bread.

July 18.

G. W. U. wrote a so-called circular respecting this.

July 23.

G. W. U. read a statement to the Ilford Meeting, and said, "I bow to HIM in allowing your action."

Later, he wrote, "I failed in the exercise of faith, and an upright conscience, in remaining with the sin."

Statement of Mr. G. W. U. which was read by him to the Ilford gathering at Broadway Chambers, after the breaking of bread on Lord's day morning, July 23, 1916:

Dear Brethren,

July 23, 1916.

As I was unable to be with you in the assembly meeting July 10, last (which you gave notice of on the ninth), and also unable to be with you last Lord's day, the 16th, I can now only state that in breaking bread, as I have this morning, in remembrance of the Lord, I bow to Him in allowing your action in receiving back to His Table Mr. X, but my judgment as to his unjudged state of soul for his sin remains the same as I before protested to you.

I have now no word to say, other than that I must leave the matter with the Lord.

With unfeigned love, as enjoined in Rom. xii. 9, in abhorring evil, and cleaving to good.

Affectionately yours in Him,

(Signed) G. W. U.

After reading the above, I quietly passed out of the meeting, so as to avoid all controversy, and shook hands with the nearest brethren. It is true I had written it before going to the meeting as I had heard in an indirect way that they had received X back the Lord's day before, viz. the sixteenth, when I was not there.

G. W. U.

Much has been made of G. W. U.'s inconsistent conduct. He has given the handle for it. But the following extract from his letters shows how fully he has judged his course:

"My desire is to express to godly brothers how deeply I feel my failure to act positively for the Lord's honor and glory immedi-

one, X. I acted only in a negative way rather than positively, and this, I am sure, was through not being before God as I should have been in the energy of faith and conscience." G. W. T.

Nov. 10.

Brethren at the Kingsland Road Meeting (London) in fellowship with Tunbridge Wells, wrote to the Ilford meeting, inquiring particulars of X's godly repentance, his restoration to the Lord's Table, and *as to his ministering the word* to saints in another part of the country, in the same fellowship.

Nov. 15.

Ilford's reply: "Respecting our Brother X, he was received back to the Lord's Table by the Assembly on the testimony of those who visited him, who were perfectly satisfied of the genuineness of the brother's repentance and self-judgment."

Dec. 16.

The Kingsland Road brethren wrote in reply:

"We understand he was visited by three brethren, was it on the testimony of all three that he was received? for we hear that one of the three was not satisfied."

They further pointed out that the inquiry as to X ministering the word to the saints in another part of the country has not been answered; and they press for an answer to this.

*Consciences Violated, and the Breaking of the Unity
Covered Up*

January 6, 1917.

Ilford reply: "Our brother X was received back to the Lord's Table on the testimony of those who visited him, who were perfectly satisfied of the genuineness of the brother's repentance and self-judgment."

January 26.

Kingsland Road again writes: "We beg of you, in grace, to bear with us in approaching you once more, and calling your attention to what appears to us a discrepancy in your letter of November 15, 1916, and that which we have from our Brother U., dated January 12, 1917, which we place side by side, and shall be glad if you will explain.

215 Coventry Road
January 12, 1917

God is my witness, I never gave D. M. nor S. W. A. nor any brother, to understand in any measure whatever, at any time, that I was perfectly, or even partly, satisfied with the genuineness of X's repentance or self-judgment, but the very opposite.

22 Khartoum Road
November 15, 1916

Respecting our Brother X, he was received back to the Lord's Table by the Assembly on the testimony of those who visited him, who were perfectly satisfied of the genuineness of the brother's repentance and self-judgment.

In calling your attention to these two sentences, culled from each letter, we would also mention that the question respecting *the ministry of Mr. X* since his being received, mentioned in our letter to you of November 10, 1916, has not been answered.

Ilford reply to this:

"We have nothing to add to our former statements concerning *the assembly's judgment*, nor do we believe it will be for the Lord's glory or the blessing of His people to do so. An individual brother's statements against an assembly, used in a conversational way, can only end in dishonor to the Lord's name, and the scattering of His people."

They quote 2 Cor. xiii. 1, and further point out:

"If the brother has any charge against the assembly, or individuals, his own *local assembly* is the place to do so."

March 5.

Kingsland Road reply to Ilford, pointing out that "it is because he (G. W. U.) has already, months ago, made this charge in a letter which he had *read to the assembly*, after the reception of Mr. X, that we venture to again write you."

Kingsland Road, in this communication, announce their intention to call a meeting of London Brothers to consider their (K. Road's) position.

March.

A meeting of London brothers in fellowship with Tunbridge Wells was held, to consider the correspondence with Ilford. All the letters were read, and the Kingsland Road brothers were requested to draft a letter to Ilford.

March 31.

Kingsland Road brothers wrote to Ilford accordingly:

"It is conclusive that your replies to our questions in our letters to you are unsatisfactory, evasive, and have the appearance of untruthfulness; therefore, we beseech of you to give us a reply that will meet the consciences of all in this painful matter."

To this was appended:—

"We, Brethren, representative of other London gatherings, concur in the above." (Signed by eleven brothers.)

April 11.

Ilford replied as follows:

"In reply to your letter of March 31st, we are greatly surprised at its contents, the serious charges you are making against the assembly at Ilford.

"We feel it right, and of the Lord, to ask you to forward to us those letters, that we have heard that Mr. G. W. U. has circulated around; and which are now in your possession.

"We have heard that these letters contain charges against the assembly."

April 30.

Mr. J., of the Streatham meeting, wrote, "I cannot say that I expected much from the Ilford brothers, from the way in which they have acted throughout. I heard, some time ago, that one of them had said, 'They won't get any more out of us;' showing, I judge, a wilful spirit, and *no regard to the consciences of their brethren* who have been so much grieved by what has taken place; and the way in which the Lord's Name and glory have been dishonored."

May.

Ilford's reply was read at the usual Saturday night meeting, and another letter was drafted, and another meeting for London brothers was called, that they might concur, and have fellowship, as on the previous occasion.

May

The second drafted letter was read at the meeting for London brothers, and after some discussion several left; that is, the representatives of five out of eight London Meetings, refused to proceed further with what they considered Kingsland Road's interference with the Ilford Assembly's proceedings, and left. (See further, letters from Hawley Street Brothers.) Those that remained considered the letter must be sent.

May 20.

Letter from Kingsland Road to Ilford, in which they state:

"Seeing you *refuse to meet the consciences* of the saints at Kingsland Road, it is with much pain we feel *precluded from meeting you in fellowship* at the Lord's Table until the questions raised are satisfactorily replied to." (The italics are ours).

The above letter of May 20 was read at the assembly meeting held on May 16, 1917, and again on Lord's day morning, May 20, and then sent on.

(See Kingsland Road's further communication dated June 21, 1917.)

May 21.

Decision by the Ilford Assembly to have no longer any fellowship at the Lord's Table with Mr. G. W. U.

Messrs. Wm. Turner and S. W. Argent had been deputed to visit him, and he stated that the meeting (Ilford) was being judged as a leprous house (Lev. xiv. 43-47), and he would have no more to do with it.

May.

Mr. W., of Rossmore Road Meeting, London, wrote to Mr. G. P. of Kingsland Road Meeting, London, accusing him of breaking up the unity of London.

June.

At a Saturday night Meeting, Mr. Wm. Perry, senior, of Rossmore Road Hall, accused the Kingsland Road saints of secrecy and independency.

June 8.

Undated typed Circular Letter from Ilford, received at Kingsland Road, giving X as saying:

"That he owned and confessed his sins . . . and he confessed all to his brethren . . . and owned and confessed everything to his brethren."

Fellowship is Refused to the Wilful Ilford Assembly

June 21.

Further letter from Kingsland Road to Ilford, acknowledging the undated circular letter, commenting upon it, and *confirming their own Decision of May 20*, by saying:

"We have to notify you that we can no longer go on in fellowship with you, acting on 2 Tim. ii. 19."

Because of its great importance, we print this Letter, or Notice, in full.

7 Lenthall Road,
Dalston, London, E. 8,
21st June, 1917.

Dear Brother in the Lord,

We write to acknowledge receipt of your undated letter, with two others enclosed, received on June 8th, and presume we are correct in assuming that this is your reply to our letter of May 20th, in which we expressed the joy that any change in your attitude towards meeting the godly exercise of saints would give; but we are deeply grieved to discover that there is apparently no change whatever. We learn also that this is only a copy of a letter which you have sent broadcast, and this fact, as it indicates a lack of good faith and Christian simplicity, also saddens our hearts, and we have deemed it to be not of the Lord to read it publicly, as it plainly contradicts the statement made in your letter of 15th November, 1916. The details you now give (so long persistently withheld) and which you state in your letter of February 16th, 1917, that "You do not believe it would be for the Lord's glory, or the blessing of His people to give," contradict your repeated assurance that "He was received back on the testimony of those who visited him;" whereas, you now state, that he was received on the testimony of only two out of three visiting brothers, as you now admit that you knew at the time that one of the three was not at all satisfied as to his repentance and self-judgment.

Also you state in your letter that "you had three or four care meetings, and Brother G. W. U. was asked to be present and was not." In this it would appear that he was not present at any one, but we learn that he was present at three of them, all of which were broken up. Also, you state, that

our Brother U. never protested, etc., yet you state he sat with his eyes closed; and when yourself and Brother A. visited Mr. X at the room that you thought X to be real, etc., but Mr. U. said "It was more for the position that he was in and not for his sin;" therefore, we take it, there was a protest; and again your statement contradicts itself in your own letter. The question we have repeatedly put to you is still ignored as to Mr. X's actively ministering immediately on his being brought in; and, you are silent as to your own course in having silenced him. There was a request in your last letter to us for the letter that Mr. U. wrote, and in which you say that you hear there are serious charges made against the Assembly, and would we forward same to you; but, you do not refer to it in your last communication to us.

We stated, in our last letter to you, that we feel precluded from meeting you in fellowship at the Lord's Table; and surely this is a very serious statement; but no notice is taken; and, surely, we can only conclude that you again seek to evade statements, and our question, as to X's ministering. We can only sum up the whole matter, and believe it to be nothing more or less than a subterfuge, a word used in connection with your replies to our questions in our letters to you; therefore, it is our firm conviction, that, in order to maintain the truths of God's precious Word regarding the Person of the Lord Jesus Christ, Who is the Holy and the True to Whose blessed Name we have been for many years gathered, through grace, owning the blessed truth, "There is One Body," and in view of the fact that "Holiness becometh Thy House, O Lord, for ever," we have to notify you that we can no longer go on in fellowship with you, acting on 2 Tim. ii. 19.

With unfeigned sorrow of heart.

Signed on behalf of those gathered in the name of the Lord Jesus Christ, meeting at Kingsland Road, London.

With Christian regards,

Yours in Christ,

(Signed by five brothers.)

We will now give part of a paper by those supporting Ilford, in the Tunbridge Wells communion, which was written and prepared for the printer, but which, though circulated, was never printed; probably because the writers and signers thereof were uncertain of their ground. And well they might be, for according to Mr. W. J. M., whose letter follows their "Statement" and "Extracts," instead of R. H. N. and A. E. G. "uttering false statements," and "spreading

a false report," and being "misinformed," it was they who were "misinformed." Their paper follows.

THE HAWLEY ROAD STATEMENT

In the year 1914 an active young brother named R. H. N., from Bath (see The Bath Cleavage), England, who resided at Highgate, London, N., but broke bread at Pimlico, London, S. W.; and attended reading meetings at Hawley Road, London, N. W., told some at Hawley Road that a brother (X) at Ilford had, being drunk, indecently assaulted a female. Some time afterwards he (R. H. N.) left off breaking bread at Pimlico, and came to Hawley Road regularly to break bread; and there at Hawley Road, he made another statement, and produced a letter written by X of Ilford to A. E. G. of Kingsland Road, saying, that it was not a female: and he (R. H. N.) therefore assumed, and said, that it was the sin named in Gen. xiii. 13; xviii. 20-33; xix. and 1 Cor. vi. 9.

Inquiry was made by brothers at Hawley Road; and the Central Criminal Court, Old Bailey, London, E. C., record was inspected, and it was found that such a charge did not exist against the Ilford brother, though he (X) had sinned as Gen. ix. 21 or Eph. v. 18, but in a public place, and the sentence was "To enter into his own recognizance in the sum of 20 pounds for his appearance to hear judgment if called upon."

R. H. N.'s testimony of these slanders being refused at Hawley Road meeting, he defiantly left, and went to the Holloway Road, N. 1. meeting (see The Holloway Road Cleavage), where the leading brothers are (were) two sons of G. Parker of Kingsland Road, and *was there received* without a letter of inquiry of Hawley Road.

The Hawley Road brethren sought to see and restore him; but when three brothers from the Hawley Road meeting called at his house, he (R. H. N.) refused to hear them; and shut the door against them. R. H. N., therefore, was found guilty of uttering false statements, and was "put away."

Before he was put away, the Kingsland Road brothers invited London brothers there, to consider the action of Ilford. Certain correspondence was read by A. E. G. and other Kingsland Road brothers at the meeting, but not the letter (probably for the sake of modesty) from X of Ilford to A. E. G. of Kingsland Road, referred to above, which letter was ignored and never answered by A. E. G., though it was sent because he (A. E. G.) had spread a false report at Grays; and it was A. E. G. who had misinformed R. H. N.

The brothers at that Kingsland Road meeting were asked if they had any other witness than that from G. W. U. of Ilford; for God requires two witnesses at least (see Deut. xix. 15; 2 Cor. xii. 1). No other witness was found: but the one who put the question was asked to submit to his brethren, but replied, "Thou shalt not follow a multitude to do evil" (See Ex. xxiii. 1-7), and left the meeting shortly after, because the procedure was contrary to the Word of God.

Another meeting of all London brothers to be held at Kingsland Road was announced through the Holloway Road Saturday night meeting, but brethren at Hawley Road refused to attend, it being contrary to the Word of God.

Brothers from 5 out of 8 London meetings (in fellowship with Tunbridge Wells) then found that the Kingsland Road meeting had suppressed facts and issued false reports; and they all (five), with two (individuals) from other London meetings, i.e., Holloway Road and Tottenham, refused to proceed further with Kingsland Road's interference with the assembly at Ilford, because:

1. G. W. U., at Ilford, failed to carry out Gal. vi. 1 and 2 Cor. ii. 1-11 in respect to X, but practically said, "stand by thyself, come not near to me: for I am holier than thou" (Isa. lxxv. 5). (Kingsland Road maintained that not the first two scriptures, but 1 Cor. v. applies in this case. Ed.)

2. G. W. U., when he did not visit X, as deputed by the assembly, failed to report (see Matt. xxi. 28-32).

3. G. W. U. ate with X at the Lord's table, which he should not have done, if he had such things against him (see 1 Cor. v. 11).

4. G. W. U. said that he bowed to the action of the assembly; but evidently did otherwise, in writing to Mr. N.

5. G. W. U. rose up and witnessed contrary to Deut. xix. 15.* And because:

1. Kingsland Road raised up false reports by A. E. G.

2. Kingsland Road received one witness (G. W. U.), contrary to Deut. xix. 15.

3. Kingsland Road desired to set aside the "shall," etc., of 2 Cor. xiii. 1 on the pretext of courtesy, thus making void God's Word (see Matt. xv. 3-9: and the "shall," etc., of 2 Cor. xiii. 1).

4. Kingsland Road have assumed judgment without mercy (see James ii. 13; 2 Cor. ii. 6-11).

5. Kingsland Road have found fault because a restored sinner ministered; whereas Peter, soon after he confessed Jesus the Christ (see 1 John v. 1), failed, as Matt. xvi. 16-23 shows. He was prayed for by the Lord (see Luke xxii. 31-50), but he cut off a man's ear, and thrice denied Jesus (verses 55-62), yet he ministered within eight weeks, being filled with the Holy Spirit (see Acts ii. and Eph. v. 18); and soon after went to the Gentiles (see Acts x.).

Thus God uses saved sinners for the service of Christ (see Mark xvi. 9-10: Luke vii. 47 and 1 Cor. vi. 9-11), but what spirit is it that finds fault with such ministry? Is there anyone else in the world to proclaim the grace of the Lord Jesus Christ in the power of the Spirit of God, but saved sinners? Why then these Pharisaical objections.

It may be asked why this matter is dealt with by the Hawley Road assembly? The answer is that R. H. N. from Bath was put away from among us by the Hawley Road assembly, and he (see 1 Tim. iii. 6) has been used of Satan to publish both the slanders invented by Kingsland Road, and the false witness of G. W. U., and had gone to Holloway Road, which is confederate with Kingsland Road (natural ties being at these two meetings). Bath also, where R. H. N.'s relatives are leaders, are also confederate; and perhaps blinded by natural affection (see Matt. xvi. 23 and 1 Cor. ii. 14).

*Editor's Note:—Neither the witness of G. W. U. nor of anyone else was necessary, for X himself having confessed, no other witness but his own was required.

The witness of Ilford is the Word of God in the letter dated Jan. 6, 1917, given by them, namely: "In the mouth of two or three witnesses shall every word be established." "Who is he that condemneth?" and has sought to make void this word?

Brothers at Hawley Road, London, N. W., are quite ready to answer any necessary inquiry; and herewith are three of their signatures. "Forgiving one another, even as God for Christ's sake hath forgiven you," is our God's Word; and His Word also is, "I say not unto thee, Until seven times: but, Until seventy times seven" (Eph. iv. 32 and Matt. xviii. 22).

(Signed by three brothers: Mr. D. B., C. B., and C. G.)

Extracts from some letters of 1925 and 1926.

"As to Mr. X, I have his written confession, and saw him privately at my house in tears of sorrow that he should have dishonored the Lord by his neglect to rightly heed His warning words, such as Gen. ix. 20-24: xix. 30-35: Prov. xxiii. 29-32 and Eph. v. 16-21. These scriptures expose sin in His light; and who is *not* guilty?"

"You evidently do not know that A. E. Garrett wrote R. H. Norris, a false letter, which was read to many; but neither one could substantiate it; and when charged with it, as R. H. N. was, he, like G. W. U., left his local meeting, and went elsewhere, to some who received him without commendation. . . . R. H. N., being unable to account for this falseness, and refusing to see brethren from his local meeting, was also put away by his local assembly, as 1 Cor. v. 11-13."

"I never had the letter A. E. G. wrote to R. H. N., but heard it read by R. H. N. at the Hawley Road meeting, who put away R. H. N. after he refused to see Mr. D. Bucknell and his son C. Bucknell, and Mr. C. Garrett, who visited him. Mr. C. Garrett is now with the Lord. R. H. N. went to Holloway Road, but Hawley Road was his local meeting before he did so."

The following is from a letter by Mr. W. J. Mackenzie of Belfast, Northern Ireland, to Mr. T. G. Hinks, taking the opposite view to that presented by the Hawley Road brothers, all of whom are in the Tunbridge Wells fellowship, though divided. Mr. Hinks refused Ilford in 1917, went with Holloway Road in 1921, and a few years later returned again to the Ilford fellowship, and said that during all those years he was blind.

Buncrana, 305 Ormeau Road,
Belfast, Northern Ireland, 1926.

Dear Brother,

Some time ago I received a printed letter from the meeting in Bristol. You invite correspondence concerning it to

be addressed to you. I felt the subject was too painful to write upon at the time, so I put it away from me, but now I feel that I should reply and "show you mine opinion."

Had you acted in *the light of the sanctuary* you would have been spared the shameful admissions and confessions you make. I am afraid, dear brother, you in Bristol, make these confessions without considering the seriousness of making them: you made a similar *confession* in your letter of the 12th November, 1921, concerning the *St. Leonards* trouble. In that letter, as in your last one, you actually take the place of an instructor or leader of the saints, and you did the *same*, if my memory serves me right, in 1917, against *Ilford*.

It is a serious thing for you to advise the saints how they should act in a difficulty and pretend that you have light from God for your directing: then, years after, to come forward and ask saints to *retrace their steps*, and undo all they have done: and make that terrible *confession* that you were a "blind leader."

Dear brother, if you were blindly led I trust you were not a blind leader; and I sincerely trust that those you think, perhaps, you led into the ditch, did not follow you: although *they refused Ilford*, and do refuse Ilford, and I do pray shall always refuse the sinful principles that have put Ilford where it is to-day.

Please remember that you admit that in 1917 you were controlled by the master-minds of self-willed determined brothers that made divisions: really, division makers: and that your eyes were closed then and that was your sad position up to the end of 1925; therefore you cannot ask us to pay any attention to your letter of 1921, concerning (and in opposition to) *St. Leonards*; that letter was written according to your own admission by one with closed eyes, influenced by master-minds, that were makers of divisions.

You will pardon my plainness of speech, but you do not know what was the dividing point: or *the cause of the Ilford division*; apparently you think the division is concerning the gravity or otherwise of X's crime. . . .

When the Ilford meeting brought back amongst them Mr. X, that meeting was in a *divided state*; this divided state was not caused by the Spirit of God; and Ilford did not "endeavor to keep the *unity of the Spirit* in the bond of peace." They, in that meeting, knew well that in bringing back X, they were overriding and outraging the *consciences* of some in their company.

Think of a meeting, with *division in their own ranks* caused by the act of that meeting, expecting other meetings to *acknowledge that act*.

No meeting had any scriptural ground to interfere with the Ilford meeting either in putting away or receiving back any member of that company; nor do I know that any meeting did interfere; but it was reported to other meetings that *Ilford was in a divided state* when they acted, and *violated the consciences of some there*, and, deliberately, by their act, drove some away. When this rumor got abroad, *other meetings inquired* "if such things were so," and you know their replies to those inquiries; they were not truthful; they were not open and straightforward replies. Their answers were a covering up of something; what had they to cover up? Simply that they had not endeavored to keep the *unity of the Spirit in the bond of peace*, when they received back X.

We in Belfast did not rely entirely on their replies to Kingsland Road, we wrote to them (Ilford) ourselves; they refused to give us *any information of their act*; they, with a high hand, took the high ground that *they had acted, and that it was for us to bow to their act*. We wrote again, and pleaded with them for their reply; one question I remember, we wanted a direct yea or nay to; when they brought X back did they know at that time that there were some in their company, whether present or absent, that objected to their act; was this man brought back with the full consent and fellowship of the entire company, whether present or absent?

These questions *they refused to answer*; this was a *breach they caused with ourselves*; and Kingsland Road meeting, acting on behalf of *all the meetings that sought to keep the unity of the Spirit in the bond of peace, in the truth of the One Body*, inquired and pleaded (as you well know) with Ilford; but without avail; the sin of that sad division lies at *the door of Ilford*, and every meeting and every person that touches, or has *fellowship with Ilford*, is a *partaker and sharer of their sin*.

Therefore, I warn you, as I would all identified with you, to beware: "God is not mocked." Think of the grief and pain it must be to the Lord's heart, and the positive dishonor that has been done to the present testimony, and of the wickedness of *attaching the Lord's Name to an act of independence and self-will*. This, dear brother, is what you and your company are returning to; or, perhaps, have returned to. I pray that you may get your eyes opened, and see the poverty of your position; the poverty that *the Lord*

is not amongst you, but outside; "I will not be with you" (Joshua vii. 12). He is not in your company (Luke ii. 44). He is outside (Rev. iii. 20). He cannot deny Himself.

You sound loudly the difference between the report given by Mr. G. W. U., and the report received by Mr. Perry from the Law Courts, concerning the indictment laid against X. (At the Central Criminal Court, Old Bailey, London, E. C.).

Apparently, you do not know that the law of England does not know of such a charge as you first state, "that brother X was not convicted of an indecent, unmentionable sin, and did not confess to it as stated by G. W. U., neither did the press report say so." You give this as G. W. U.'s report; and then you state the report received by Mr. P. If the difference between the reports satisfies you, and so calms your conscience, that you feel justified to return to the "tabernacles of sin," I am afraid, dear Mr. Hinks, your conscience must be cauterized and past feeling.

Are you aware that what we would call an act of indecent, unmentionable sin (which should not be once named among us that profess godliness), or to use Scriptural rendering, "Sodomy" (Lev. xviii. 22; xx. 13; Deut. xxiii. 17; Hosea vi. 10; Rom. i. 27; 1 Cor. vi. 9; 1 Tim. i. 10), in the polite language of the law is, "gross indecency"?

During the month of December, last, I was serving on the jury of the Belfast City Commission, and two wretches (I can hardly say "men") were charged with the same offense as Mr. X told me in his letter to me that he pleaded guilty to (only in his case he said it was a boy—whereas these were both men). The indictment was, that "You J. M. and you T. C. stand charged with *gross indecency*. How say ye—Are you guilty or not guilty?"—they pleaded guilty on their counsel's advice—and were each sentenced to twelve months imprisonment with hard labor.

Of course, in December last, there was no life and death struggle being waged between this country and Germany,—nor was there present an employer to plead that their services were a necessity to complete War work, or contracts; nor was there an evangelist and publisher of religious literature to plead (on account of past orders and favors received) a past life of Christian activities;—and more, these two creatures were tried before a judge that had a sense of right and wrong; and has never been censured nor dismissed from the bench for misadministering the law of the land. So, in their case, there was no binding over, and finding a rule of bail; but twelve months at hard labor in the Crumlin Road Gaol, is their lot. I thought, at the time, it was well for X that he did not stand his trial before the

Lord Chief Justice of Northern Ireland. Neither, would a certain publisher have felt comfortable, under the circumstances, trying to prove to Judge Moore that he was trying a "saint" instead of a "Sodomite."

I make these passing remarks to show to you that it is not the degree of his crime, nor the wording of the charge against X, that has anything to do with giving the Ilford meeting *the status of being an assembly of God*. It was not the acts of X, but *the independent act* of that meeting at Broadway Chambers, Ilford, that was *a positive denial* of the truth of Ephesians iv. 4. . . .

I repeat, it is clear that *you do not know the cause of the trouble*; or you would not broadcast the shame of your brother; love would cover it up, but you are discovering your brother's nakedness.

Remember, dear brother, your letter would not help us one iota. We could not own *Ilford's principles*, even if it was proved by the law courts that X was a benefactor of humanity instead of what you say he was,—a malefactor. You, in Bristol, we in Belfast, and those at Rossmore Road, London, had nothing whatever to do with the history of X at any time, either before he was put away, or when he was away from us; or, even, after Ilford brought him back; for X was responsible alone to Ilford, and not to us; for individuals are responsible to the assembly gathered in the locality in which that person resides; and each gathering is responsible to all *other gatherings* for their acts; *no gathering is independent* of another gathering; nor can any assembly *act independently* of another assembly, any more than a member in particular can *act in independence* of the other members of the assembly of which he forms a part. Please keep this before you, and judge this principle in the Sanctuary; if you refuse this principle, you are on Bethesda ground; or, are Open Brethren.

A meeting cannot act *contrary to scripture*, and say it is gathered to the Name of the Lord and that the Lord Jesus Christ is in their midst, *and call on other meetings to own their act*. A meeting acting contrary to Scripture is *not an expression of God's assembly*. The assembly is the pillar and support of the truth. A meeting might gather on the true ground of being an expression of the assembly; and, before the meeting closes, it might be a "tabernacle of sin." "Whosoever doeth not righteousness is not of God."

Yours faithfully in Christ,

W. J. M.

In fairness to Mr. G. W. U. we here append certain statements of his, bearing on the case.

MR. G. W. U.'S STATEMENT

"I might remark that about three weeks before X was received back, when I *protested* to Mr. D. Mitchell against, what I could see to be, *their determination to do so*; and he was urging me to consent; and I simply said, 'Wait, there is no harm done in waiting,' he replied, in a very heated manner, 'We have waited long enough; and I don't know that we cannot act without you.' This surely shows that they did not mean to wait for me. G. W. U."

MR. G. W. U.'S SO-CALLED CIRCULAR LETTER

Ilford, England, July 18, 1916.

Dear Brother:

It is with much distress and humiliation before the Lord that I have to record the determination of the gathering here in receiving back to the Lord's Table Mr. X, in the sad unjudged state of soul I believe him to be in, as manifested ever since our visiting him from the Assembly upon his release from prison, and since he was put away from us as a wicked person, according to 1 Cor. v. 13, for the shameful, unmentionable sin he was convicted of at the Central Criminal Court in May of last year, of which I have printed evidence from the newspaper.

Last Lord's Day week, the 9th inst., after the breaking of bread in remembrance of the Lord in His death, an assembly meeting was called for the next evening, after the prayer meeting. I was asked if I thought I could attend it, and replied that I didn't know of anything that would hinder me, as I neither expected to be away out of London travelling until later in the week, or to be kept too late in the office in Pall Mall, London.

However, I did not get away from the office until 10:30, and did not reach Ilford until nearly midnight, so that I was not at the assembly meeting. However, the brethren, or two or three of them, well knew that I had no confidence in X having judged himself for his terrible sin; or in his soul being restored to communion with the Lord. I told the two brethren, M. and A., who, with myself, listened to X's so-called confession, that I considered it no confession at all, and that what he expressed was only remorse, and concern for his position, as the consequence of his sin, rather than godly sorrow for the sin itself. I could have said no more had I been at this Assembly meeting. I have seen their determination to bring him in again ever since the coming of the two Keen's from Stepney.

They have indeed prevailed here: they have known how to carry out their purpose; but only as the Lord has seen

fit to allow, so as to accomplish his own purpose in his own time and in his own way.

The sad and terrible spirit manifested in this action of theirs is exactly that displayed a few weeks ago in a brothers' meeting here, when I had to protest to one of the K.'s that I could have no fellowship with him in his inconsistent and wilful attitude in taking part in the care meeting after he had previously said to us, as he did, that they would take no further part in the Assembly matters here, or such meetings as care meetings, until that certain communication of X's addressed to the Ilford gathering, had been read to them, which brethren here (before the K.'s came to Ilford from Stepney) had judged should not be so read, as not being according to godly order, inasmuch as anyone put away as a wicked person can no longer claim the right to address the Assembly direct. G. K. then haughtily said, "I can't help your fellowship, Mr. U.," with emphasis strongly on the word "your," meaning, of course, that he could very well do without my fellowship. This is what they have all fully displayed now; and, surely, the very fact of X's not only being willing, but forcing himself back under such circumstances, is clear enough evidence of anything but a humble, broken state of soul. He is evidently as shameless as ever; and yet to talk of being received back into fellowship!

They do not seem to realize the exceeding sinfulness of sin; this sin, what it is before God, characteristic only of lewd fellows of the baser sort, to use the words of Scripture.

G. W. U.

Mr. G. W. U. said of the foregoing:

"It was only typed to save my time with so much writing, and I wrote it, not as a circular letter, nor with any thought of it being circulated, but rather as expressing my deep distress at what had taken place. . . .

"However, in all this I now see how my own wretched heart deceived me, and caused stumbling to many. I see now that *I should not have expressed fellowship with the evil for one moment*, as it was really no matter of my mere opinion as against theirs, or possibility of my being mistaken, for I knew it to be determined evil on their part in forcing, or receiving back, the unrepentant one. Yet, alas, I was overcome of evil instead of overcoming evil with good, viz.: truth and uprightness."

G. W. U.

A visit of a sister in the Lord, Mrs. G. W. Upson, to America, having become an occasion to compromise brethren in England (as well as some in America), they disowned it.

Returning home to England, she later repented and confessed her part in it, and was restored. The following letter to Mrs. M. refers to this visit.

EXCOMMUNICATION FOR INTERCOMMUNION WITH
ILFORD IN AMERICA

Belfast, Northern Ireland,
15th November, 1926.

Mrs. M. . . . , Canada.

Beloved Sister in Christ,

I have heard of your deep trouble of soul. I feel for you with all my heart; I pray for you, that your sorrow may be turned into joy. "They that sow in tears shall reap in joy." May it be so in your case is indeed my earnest prayer. . . . Let us consider and find out in His presence *what is actually the cause of our sorrow*. Is it because we are called to walk apart from them that refuse to clear the Lord's Name of evil; or is it because His blessed Name has been dishonored? The sin of dissembling was committed by the Ilford (England) meeting. The meeting in Canada, of which you were one, were told about this sin. That meeting treated that warning with contempt. They did not enquire, and yourself and others heeded the warning and separated yourselves from these wicked men. (I mean wicked in the sense that they identified themselves with those that had acted wickedly, and by their act in going on with evil have been instrumental in leading many dear children of God into the position where the Lord cannot give them His presence.) "Without holiness no man can see the Lord." Holiness becomes God's house for ever. O may our hearts be set to know no man after the flesh; may we see no man but Jesus only. Let us not sorrow as 1 Samuel (xvi. 1), but as Jeremiah (ix. 1), and beseech the Lord:

"Oh, by Thy love constrain us,
And fix our hearts on Thee;
Let nothing henceforth pain us,
But that which paineth Thee!"

I am aware, dear sister, that you had much to try you by the unfaithfulness of our sister, Mrs. G. W. Upson, and the breach she made between herself and those gathered in the Lord's Name at T. . . . , and St. . . . , N. . . . , and elsewhere. We own before the Lord her sin, and until repentance is wrought in her soul she must take the place of one that has sinned and forfeited her place at the Lord's Table. We mourn for the dishonor she brought on that blessed Name; she despised the place where His honor dwells. She returned to her people and her gods; she refused the sheltering wing of the Lord; His people were not her choice. We pray that she may yet see the enormity of her sin and self-will, when, on her recent American trip, during her travels from Montreal to Vancouver, she visited assemblies which are in fellowship with Ilford. When you separated yourselves from those wicked men you made yourselves a prey, a target for Satan to shoot his fiery darts at; but, beloved, remember ye the words of our Lord Jesus Christ, where He said, "Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for MY sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

Dear sister, we commit you to the loving care of our ever loving, tender Father, the Father of mercies, the God of all comfort, that knows how to comfort those that are cast down. May He comfort you and establish you in the truth, through Christ Jesus our Lord.

With deepest feelings for you in your sorrow and tenderest feelings of love in the Lord.

I remain,

Yours sincerely in Him,

W. J. M.

CHAPTER X

THE TUNBRIDGE WELLS SECTION

THE HOLLOWAY ROAD CLEAVAGE

(1921)

The Holloway Road Cleavage had its origin in a controversy in 1921, between a meeting at Holloway Road, London, England, and a meeting at Sea View, St. Peter's Road, St. Leonards-on-sea; concerning the reception and fellowship of a godly Christian woman at the Lord's supper. Both of these meetings had agreed with and remained in fellowship with 41 York Road, Tunbridge Wells, in "The Tunbridge Wells Divergence" of 1909; and both refused the meeting at The Broadway Hall, Ilford, in 1917. The following is a reply to a later attempt to persuade them to accept the Ilford meeting.

Sea View, St. Peter's Road,

St. Leonards-on-sea,

Dear Mr. W. A. McCormick.

Sept. 9, 1924.

I write on behalf of the other sisters here as well as myself.

We are quite decided before the Lord not to enter into the sorrowful matter that we once judged, viz., Ilford. (In 1917.)

I have been looking at some of the scriptures you sent, wonderful scriptures, but it will take some time to read and ponder them all.

Yes, "We are bought with His precious blood." What a price? The cost, His precious blood.

With love in Christ Jesus.

Yours in Him,

F. M. W.

We will now review matters concerning the meetings at Holloway Road and St. Leonards, beginning with the last half of the year 1921. (See "A Circle Chart of the Brethren," on page 404).

The last remaining brother at St. Leonards being taken home to be with the Lord (see Phil. i. 23), the meeting there was left without a resident brother; but, as visiting brothers from London went there at intervals on the Saturday afternoon, remaining there during the Lord's day, the breaking of bread continued, and all in both places appeared to be in hearty fellowship with this.

July 3, 1921, a sister in the Lord named Miss S., who had previously separated from denominationalism, and who had been a frequent visitor, with relatives at St. Leonards, and was well known to the saints in the meeting there as a believer of godly walk, made request, without any suggestion from the sisters there, to break bread with them in remembrance of the Lord. As all in the meeting, and also the visiting brother who was present, were satisfied as to her piety and fitness, her title to remember the Lord with them was owned, and she was received among them according to Rom. xv. 7, to the evident joy of all who knew her and had watched her progress and the growth of her soul.

July 10, 1921, though she had attended the gospel meeting at Holloway Road, London, on only a few occasions, and had expressed no desire to break bread, the reception of Miss S. at St. L. on July 3, was taken exception to by a few London brothers who considered that she should have been received in London, her home being in London, although she was practically unknown to the brethren there; and these brothers decreed that she should break bread for a few Lord's days "as a Christian," and afterwards, be proposed, and formally received into full fellowship. The visiting brother at first consented to this, and, accordingly, on his arrival at St. L., he stated to the gathering there, that under the existing circumstances, owing to the attitude of these London brothers, and desiring to avoid division, he deemed it advisable not to break bread; and they agreed, saying that they could not break bread on sectarian ground, which, they believed, they would be doing, if the London brothers' conduct in again proposing and receiving Miss S. were accepted as proper and essential.

July 17, 1921, the visiting brother who had at first consented to the arrangement of the few London brothers, later—especially after reading a paper entitled "*The Only Fellowship*" (Id. C. A. Hammond),—became persuaded that the attempt to again receive one who was already in fellowship was to make "brethren" a sect, scripture recognizing "Membership of the Body of Christ" only,

and that we can break bread in no other way than "as Christians," and he deplored his action in at first acquiescing in the London brothers' proposals.

July 31, 1921, being at St. L. on holiday, the visiting brother wrote from there to the London brothers, giving fully his convictions, and stating that he could no longer go on in fellowship with them, unless they judged the act of attempting to *again receive one who was already at the Lord's table*. This, however, they refused to do; and the matter of the continued recognition of St. L. as a gathering on divine ground, and assembled according to scripture when a visiting brother was present, was now taken up by others; and the absolute refusal on the part of these brothers to consider the reception of Miss S. as valid, because of no local brother being attached to the meeting, was regarded as a denial of Matt. xviii. 18-20.

August, 1921, some of the London brothers were willing to continue going to St. L. to break bread with the sisters there, provided they would accept that when a visiting brother only was present it was merely a private meeting to partake of the Lord's supper, that they had the Lord's supper *but not the Lord's table*, and that they would surrender all claim to be recognized as gathered according to and on the ground of Matt. xviii. 18-20.* To this, the sisters, being well taught in the Word and well acquainted with scripture principles, could not agree; they holding that they had never been off the ground of the assembly; that the accident of a brother being transient instead of resident was immaterial; and that the fact of only a visiting brother being present does not change the character of the meeting, nor deprive it of its privileges nor responsibilities; but that they were, in every respect, still gathered to the Name of the Lord Jesus Christ as formerly, according to Matt. xviii. 18-20, which is entirely silent as to any necessity for two or three brothers to be present; or, whether or not they must be resident.

The Only Fellowship, and Openness in Receiving

September 22, 1921, the brother who was at St. L. on July 3, wrote: "As the sister was well known to be a believer of godly walk, we simply owned her title, and, as Mr. G. remarked to me almost as soon as he heard of Miss S. having been received at St. L., 'If this had happened twenty years ago, brethren would have raised no objection;' and I am confident that, had we, in London, known the truth as brethren who were with us twenty years ago knew it, we

*This is the sort of thing that the doctrine of a difference between the Lord's table and the Lord's supper leads to.

should have done exactly the same; and any other action, i.e., to again receive one who is *already at the Lord's table* is against the truth of God's Word which only recognizes 'Membership of the Body of Christ,' and our sister broke bread in London as a member of His Body and was afterwards received into full fellowship.

"I deplore the fact that at first, I agreed to this; but if the Lord in His grace has opened my eyes to the gravity of such an act, am I to go on in an unscriptural position which I know to be 'not of God,' because I shall displease by brethren in testifying to what I have learned to be the truth? I repeat, that unless the brethren in London judge the act of receiving into their fellowship, one already at the Lord's table (and there is only one Lord's table; and when our sister was received at St. L. it was to the Lord's table) and thus making a membership of brethren, and hence becoming a sect as much as any other denomination, I cannot go on with them: the truth is gone, and Eph. iv., 'There is one Body' is given up—because membership of any other body is a denial of 'There is one Body.' . . .

"At St. L., I discovered 'a savor of Christ,' and 'godly exercise,' and 'desire for the Lord's glory;' and some of the sisters almost broken-hearted over this fresh attack of Satan on the truth of the assembly, and insistence by some in London of the necessity of a resident brother; and the assertion that when we break bread there, we partake of the Lord's supper, but not at the Lord's table."

*Gathered in His Name, it was The Lord's Table
Copy of a Letter*

November 29, 1921.

Dear Brother in the Lord:

I must express my regret in having allowed your letter to remain unanswered, especially as it was so kindly and graciously written. The question with me is not whether the sisters at St. Leonards are, or are not, a silent assembly, but were they on the occasion of Miss S.'s reception there, an assembly gathered in the Lord's name with His presence in their midst according to Matt. xviii. 20. If this was so, and it seems now to be generally admitted, then it was the Lord's table, and Miss S. took her place there. Proposing anyone for fellowship is all right in its place, and is commonly practiced among us; but where in Scripture do we get any definite statement that such a custom is necessary? I myself was received nearly sixty years ago without being proposed; and have broken bread ever since. I believe this has also been the case with many others. But what I think

some fail to see, and it has an important bearing on this matter, is, that the Lord's presence being in the midst of two or three gathered in His Name, there is authority flowing from that fact for binding and loosing. If it is not an assembly gathered to Christ's name, there is no authority or power for discipline. It is not a question of a resident or a visiting brother, but the authority conferred on even two or three gathered to receive or exclude, assuming of course that a brother is present.

Now the refusal on the part of Holloway Road, London to own the reception of Miss S. at St. Leonards, was, in my judgment, a distinct disowning of the meeting there as a competent assembly; and in replying to letters addressed to me, I have pointed this out, as well as in conversation with brothers. Indeed, this was the point of controversy between Mr. E. P. and myself last August. The question of individuals and their failings, real or supposed, has been raised, which I can only regard as diverting from the real question at issue.

God knows that I have not sought to make a party, and instead of desiring division, I have looked to the Lord to come in and graciously heal, and so preserve the feeble few from being rent asunder. But I fear that the paper and letters which have been so diligently circulated by some, have made the matter of peace, according to the Word, almost an impossibility. You seem to think that I have gone astray, as others have in the past; but I will state what I hold and have contended for; and then ask you whether I am wrong in what I hold. I believe that when a resident or visiting brother was breaking bread at St. Leonards, they were an assembly gathered to the Lord's name; He was in their midst and it was His table; and that consequently there was authority from the fact of Christ being in the midst for binding and loosing. If this is not admitted, then, it seems to me, Matt. xviii. 18-20 must be given up. If it was the Lord's table at St. Leonards, then Miss S. took her place there; and the action of London in proposing her for fellowship, was not according to Scripture; and also a practical disowning of the St. Leonards meeting having any authority. Moreover, Holloway Road, having allowed Miss S. to break bread, which I held was quite right, and afterwards, proposing her for fellowship, was clearly, I judge, a sectarian act. Had it been merely ignorance, one would let it pass though pointing out what it involved; but if their action was, as appears to be the case, a deliberate disowning of the St. Leonards meeting as being an assembly according to Scripture, the case is different.

This trouble has involved me in considerable correspondence which is very trying to my sight, and this has been the reason I have had to delay my reply to your letter.

With my love in Christ,

Yours affectionately in Him,

To Mr. G. H.

(Signed) T. T. EDWARDS.

April 9, 1922, the meeting at Fordingbridge, Hants, England, sent out a written decision, reading as follows:

"As we felt the time had come for us to declare our position as to the meeting at 'Sea View,' St. Leonards, an assembly meeting was held here on the 6th inst. After waiting upon the Lord for guidance, we carefully considered the whole matter connected with the reception of Miss S., and decided that we could continue to own them as an assembly gathered to the Name of the Lord Jesus Christ, and consequently that the reception of the sister was valid.

"Now, had the brothers in London deemed it more expedient that the sister should have been received there instead of at St. L., the matter would have been between the two meetings only; but when it became manifest that the objection was raised because some of the London brothers regarded the meeting at St. L., when a visiting brother only was present, as merely a private meeting to partake of the Lord's supper, with no responsibilities attaching to it, the case was quite different, and involved other meetings in fellowship with St. Leonards.

"The action of the London brothers, in proposing Miss S. for fellowship there, after she had been received at St. L., being regarded by some at Kingsland Road as an independent and sectarian act, led them subsequently to withdraw from the meeting, and they were shortly afterwards pronounced outside, and the door was closed upon them. The Scripture used as the authority for this was Rom. xvi. 17, 18; but we feel that it is only needful to carefully read the passage to see that it has no application to the case in question. Therefore, to use it as a 'guide and warrant' for their action was a perversion of this Scripture. Under the circumstances, we cannot but feel that the withdrawal of these saints was the only course open to them. . . .

"In conclusion, we believe this attack of the enemy is directed against the precious truth of Matt. xviii. 20, so graciously given by the Lord as a resource for the saints in a day of ruin, though containing an abiding principle. We would humble ourselves before God that this trouble should have arisen among us, and that the enemy should have been allowed to come in as he has, though we would seek grace to keep Christ's word and not deny His Name.

"Signed on behalf of those gathered to the Name of the Lord Jesus Christ at the Meeting Room, Provost Street."

(Signed by six brothers.)

Extract from a letter of Mr. W. J. Mackenzie of Belfast, to Mr. T. G. Hinks, who refused Ilford in 1917, and refused Seaview, St. Leonards in 1921, and then returned again to the Ilford communion in 1925.

I now wish to make a few remarks on your letter of *November, 1921*, re—St. Leonards, and compare it with yours of *October, 1925*, re—Ilford; in the *first* you condemn a brother for fulfilling the part of a kinsman, and in the *second* you labor to whiten a black, disgusting, self-confessed criminal. You refuse the company of one that (at St. Leonards) sought to gather in truth; and you return (to Ilford) and seek the company of those that dissemble to hide a degraded son of Belial.

In that letter of *November, 1921* (re—St. Leonards), you pronounce your "Anathema" against one whom the Spirit of God says is blessed. It should surely humble you before the Lord to find that you acted worse when you were out of communion with God than the false prophet BALAAM did when controlled by the Spirit of God; for he, poor man, said, "How can I curse whom God hath not cursed, or how can I defy whom God hath not defied?" You mistook the godly act of a brother from London who acted outside the circle of his local responsibility, to be a wicked act. You mistook kindness for wickedness, like those poor blinded Pharisees who mistook the Lord's gracious acts for the manifested power of Beelzebub.

Of course, you say your eyes were closed then. Balaam said his were opened. No doubt, dear Mr. Hinks, your eyes were closed, but are they opened even yet? I plead of you to make sure they are. I am positive they were as tightly closed when you wrote that last letter of *October, 1925*, to me, as when you wrote yours of *November, 1921*.

Alas! "you say you see, therefore your sin remaineth." All one can say about the act which that dear brother did at St. Leonards, was—"That he left not off his kindness" to those dear sisters living at St. Leonards, and acted amongst them as the dead one would have acted had he been living.

In conclusion I earnestly pray that you may not be a corrupter in God's house, by leading or attempting to lead saints into a corrupt position.

Oh, dear Mr. Hinks, do consider earnestly what it means to get a corrupters portion (See 1 Cor. iii. 16-17, New Tr.) . . .

To Mr. T. G. Hinks.

1926.

Yours affectionately in Christ,

W. J. MACKENZIE.

CHAPTER X

THE TUNBRIDGE WELLS SECTION

THE BATH CLEAVAGE (1925)

This meeting of the brethren, at Bath, England, is a Tunbridge Wells meeting; and to trace its course, following "The Tunbridge Wells Divergence" in 1909; it decided against any fellowship with The Broadway Hall, Ilford, in 1917; and took sides with the Holloway Road, London, meeting, against Seaview, St. Leonards, in 1921. (See "A Circle Chart of the Brethren," on page 404).

This Cleavage in 1925 divided the Bath meeting into "The St. Ives Faction" (of eight persons), and the "Three Brothers Faction," *the three brothers having been excommunicated* by the assembly in the town of St. Ives, with the approval of the important Holloway Road and Kingsland Road meetings in London.

It is only after considerable hesitation that we have condescended to make any mention of such a minor matter as the Bath cleavage, for it is one of the most insignificant of all those that we have chronicled, and it was induced by the most trivial of matters.

Open disagreements began among the saints in the assembly at Bath after the meeting on Lord's day morning, June 3, 1923; and, following that, the Notice issued by the assembly (the three brothers) Lord's day, Aug. 5, rejecting certain charges of unfairness in his business dealings made by Miss D. N., which she, for about two years, had brought and maintained against her uncle, Albert N.; because they were the witness of but one individual (Matt. xviii. 16; 2 Cor. xiii. 1). Miss D. N. is identified with the "Three Brothers Faction," and Mr. A. N. with "The St. Ives Faction."

The cleavage was consummated by the judgment of the assembly at St. Ives, disowning the assembly (the three brothers) at Bath, in December, 1924, and the formation of another new meeting in separation from it, with which Albert N. and St. Ives were identified. Three different witnesses will be produced, who are familiar with all the details of the trouble from the beginning, and who tell all that it is needful for us to know about the matter.

*Part of a Letter of Mr. L. A. D., of Mumbles, to Mr. A. N.
of Bath, England.*

Mumbles, England, 1925.

My Dear Brother,

In our last letter to you, we promised to let you know as early as possible, the judgment the Lord would give us, after we had received possession of the facts; which we could spread before Him relating to the sad trouble that has existed at Bath, for such a considerable time.

We have received the Circular Letter signed "E. Parker" that you kindly sent us, also, the *Circular Letter signed "J. N. Gould," St. Ives*, safely. We have also received from Mr. Heard, Torquay, early last week, all the Correspondence that can possibly be had, dealing with the matter from the beginning; also, we have received the reply to our letter from the brethren at Bath to the questions we put to them, with reference to your sitting behind and not breaking bread; and we are fully persuaded that you, dear brother, are entirely in the wrong; and have occupied an independent position away from the Lord. . . . Pained we are truly, beyond any words of ours can express, to behold how the Enemy has gained a victory, and ruthlessly scattered the small remnant left, of the "Little Flock."

We can assure you, dear brother, it gives us no pleasure to behold the debris caused by our fall; to behold those whom we have learned to love in the Lord callously torn away from us; and to see how these divisions produce a fertility of soil that brings forth clusters of the "fruits" of the "flesh" is more painful still; and most dishonoring to our Lord who has called us to walk in the Spirit with the "fruits" thereof: Love, Joy, Peace, Longsuffering, Gentleness, Goodness, Faith, Meekness, Temperance; and they that are Christ's have crucified the flesh with the passions and lusts. If we live in the Spirit, let us also walk in the Spirit. There is no power on earth that can fill the gaps; there is no power on earth that can heal the wounds; caused by the strife of tongues, in these divisions. . . .

From the very beginning of this trouble, when you wrote first about it to us in 1923; you gave us to understand, that Miss D. N. brought charges of unrighteousness against you; that she was dealt with by the assembly for her absence from the Meetings; and for bringing the above mentioned accusations, which she could not prove, having no witnesses; and that in the face of this decision, the brethren asked you to sit behind, and have kept you sitting behind ever since;—that—was the substance of the grievance which you made known to us at different times by letter.

We knew nothing of the nature of the letters that passed between you and the assembly; nor what actually transpired after the morning meeting of June 3, 1923; neither did we know anything, until August 20, 1924, of the contents of the Bath Assembly Notice declared on August 5, 1923. . . .

Your own letter of June 25, 1923, makes it very clear that you **WITHDREW YOURSELF FROM THE MEETING. THIS YOU DID NOT TELL US**—and, by this independent act, you have condemned yourself, and justified your brethren; and they wrote to you that, by such independency, you were causing division and disorder; and, that **INDEPENDENCY** is still **UNJUDGED**.

YOU NEVER TOLD US THAT YOU WITHDREW YOURSELF; but **ON THREE OCCASIONS YOU HAVE TOLD US THAT THE BRETHREN ASKED YOU TO SIT BEHIND**. Now this omission is very subtle and misleading, and it appears to be stumbling many already.

We will review the Bath Assembly (the three brothers') Notice of August 5, 1923, and which you have made considerable use of already to strengthen your position.

This Notice simply states that the assembly did not accept the charges against you, but has rejected them, owing to the fact—the want of two or three witnesses. So you see, dear brother, if you had not withdrawn yourself, you would have been still inside. What is the result? You are outside—in an unjudged state of independency. This Notice does not state that the assembly investigated the charges, and proved them to be **UNTRUTHFUL**,—it simply rejects them.

That there is a dispute between you and your brother is evident from what occurred after the morning meeting June 3, 1923, when your brother Mr. Fred N. declared he would not break bread with you, and you declared you would not break bread with him. Now don't you think that Matt. v. 23, 24 apply here? anyway, the scriptures do. Now—How could the brethren ask you to sit back from the Lord's table, without, firstly, confessing your guilt as regards your withdrawal; and, secondly, without your being reconciled to your brother, who is equally as precious to the Lord as you or I. Nothing whatever has prevented your doing these **TWO** things all along; in fact, the brethren have been **WAITING** for you; it is not their fault, the **HINDRANCE** is on your side. . . .

Next, we will consider St. Ives. As soon as you heard that *St. Ives had dealt with Bath* (the three brothers), in December, 1924, you stayed away from (the three brothers') meetings; and you sent to us the question: "That it is

now a matter of accepting the St. Ives judgment, or E.'s party." (Mr. A. N. welcomed the St. Ives judgment, but Mr. L. A. D. refused it, and remained with the three brothers, etc. Ed.).

Dear brother, this sort of thing may deceive many, but we are thankful to the Lord that we cannot attach His Holy Name to it, and call it the work of the Holy Spirit. We cannot believe that He would lend Himself to such human tactics; and the spirit of the letters from St. Ives does not seem to us to bear the stamp of the Spirit of God.

You could have avoided this sad division if you had bowed to Matt. v. 23, 24, and gone into what troubled your brother, and confessed your failure in breaking away from the meeting and causing confusion.

"This is My commandment, That ye love one another, as I have loved you" John xv. 12. When we read that beautiful chapter, the seventeenth of John, our hearts melt to behold such profound love that the heart of our precious Savior contains for us. Does He delight to behold us cut up? We cannot think so. "I in them, and Thou in Me, that they may be made perfect in one: and that the world may know that thou hast sent Me, and hast loved them as thou hast loved me. . . .

Now to sum up and put the case in its simplest form, is as follows:

1st. You are outside the assembly because you have put yourself there—otherwise you would be inside.

2nd. Your act of withdrawing was independency; and has to be judged.

3rd. You have looked to the assembly to clear you of the grievance that exists between you and your brother; or, dealing with the symptoms; and which they have rejected, as it is only possible for you and him to heal the disease.

4th. The division has happened because it has been forced.

Yet, hoping, dear brother, that you will see with us, and go down with us, and confess the whole failure to God,

We are yours affectionately in Christ,

L. A. D.

P. S. Again, dear brother,

In view of Eph. vi. 11, 12, there is no question who it is that has once again sought to extinguish the faint spark, left by the mercy of God, of the light of that blessed testimony, the ground of gathering, the "One Body" of Christ.

The effect of his subtlety, and profound hatred and antagonism, to the blessed Lord and His beloved church, is

manifest amongst us. Sad to state we are already severed into two groups, and both cannot be right: one deceived by the evil one, the other kept by the grace of God. There is no question, that the Spirit of God speaks to each one of us, but it is to him that hath an ear to hear that the blessing comes. . . .

On the ground of Ephesians iv. 2-5—We appeal to you once again to reconsider your present position. We remember you in our prayers.

Yours in Christ,

L. A. D.

Letter from Mr. R. H. N. to Mr. L. A. D., in Reply to the Foregoing Letter to Mr. A. N.

Highgate, London, N. 6, 1925.

Dear D.

Your typed Circular Letter has been sent on to me; and on going through it I find, that divested of its cant and pseudo-charity, there is little but the usual misrepresentation of facts, and ignorance of divine principles; you have not even grasped what is at issue among us, and write as if only *an individual brother* (Albert N.) had acted, when *there were eight who withdrew*. (These "eight" are called "The St. Ives Faction.")

Your account of the visit you made to London and of my going to St. Ives is, really, all a lying fable from beginning to end. Before committing yourself to such outrageous statements you should have ascertained from unprejudiced minds the truth.

Even the *three brothers* pretending to be the assembly at Bath, have realized at least, that *their refusal to meet the consciences of the saints at St. Ives*, has opened the eyes of all with the least spiritual discernment to the character of that path to which they have committed themselves. And the Lord's hand is thus graciously manifested in permitting this to come out for the deliverance of the feeblest of His own. Thus, taking it completely off the *personal* issue with which the enemy had beclouded it, and of which your letter is full.

It has always been the way of those whose sympathies lie with looseness and evil—where divine principles are involved—to reduce it to a *personal* issue. I have only to cite the cases of J. N. D. and G. M.; and in the Tunbridge Wells affair, W. M. S. and C. S.; and at Ilford, G. W. U. and A. S. In this last case both Mr. H. of Torquay, and yourself were led astray, and you both had to retrace all your steps. This should have produced humility, and made you very distrustful of yourselves. I fear the lesson has not been learned.

There is not the slightest trace of it in your letter, or in that from Torquay. I find in it singular self-complacency, and energy in disseminating what is untrue; and an affectation that pretends to more charity than others possess; combined with special assumption of the Holy Ghost, which invariably in such cases, is an evidence of the enemy being behind it.

For my part,—knowing all that is behind what is going on, and all that has led up to it,—if total rejection of the principles enunciated in your letter, and of those from *Torquay and the three brothers at Bath*, separates me from those I love in the truth, so be it. I would rather have walked alone for the rest of my days than be associated with it. But the Lord, in His faithfulness, has come in, delivering many from the snare. It is good to wait on Him.

Yours sincerely,

R. H. N.

P. S. I know well Mr. H.'s looseness, and what he has been mixed up with. The fact that he is kind, and rich in this world's goods, and the influence acquired by those things, is evident. Your letter shows unequivocal signs of your having been affected by it; as the following extracts from your previous letters manifests. "It seems to me you (A. N.) have done the right thing to *stay away*, until they are prepared to *clear the Lord's Name*, and we shall remember you in our prayers. That the *assembly at Bath* condemned Miss D. N., for bringing *false charges* against you into the assembly without being able to support them by witnesses, I say, Amen to; the saints could come to no other godly judgment. It is not for me, or anyone else, to *question this*, as they have no doubt gone into the matter before the Lord thoroughly, and *their judgment must stand good*" (i.e., clearing Mr. A. N., on Aug. 5, 1923).

INQUIRIES ANSWERED

You ask as to the Bath division. It is sad indeed. For years there has been a family living there called N. . . . The father and family are manufacturers of first class furniture. At present, two sons, both well over sixty years of age, are the heads of the firm, and some of their sons are in it also. Mr. F. N., the senior partner, had one son only in it called G.; whereas A. N. had two or three. One of these called R. H. N. is in London, managing a branch of the business there.

I believe the arrangement was that A. should pay F.'s son and that F. should pay A.'s, but, at any rate, the trouble was that F. considered his son G. was not getting sufficient wages.

One of G.'s sisters (D. N.) was so vexed about this, that she absented herself from the breaking of bread when her uncle A. N. was present. This went on for about two years, I think. Then some of the brothers in the meeting visited her, and inquired about what was the cause of her absence, and she brought charges against her uncle.

This uncle (A. N.) considered the assembly did not look into the matter soon enough, and so he left the meeting, taking his family and several sisters besides with him. But, before he left, he and his brother both declared after the breaking of bread (June 3, 1923) that neither could break bread with the other.

An assembly meeting was called, at which the girl was put away, and A. N. then thought he would be received back; but the assembly felt that neither he nor his brother could be allowed to break bread until they were reconciled to each other. Matters remained in this state for a long time; and much prayer was offered up that these two brothers in the flesh might be broken down, and reconciled to each other.

However, instead of that, A. N. began to seek partisans, and was warmly supported by his son R. H. N. in London, where his influence was great over the two meetings there; Holloway Road and Kingsland Road, both of which had refused Ilford in 1917, and St. Leonards in 1921.

R. H. N., and his father, and another London brother called Mr. A. E. G., and all went to St. Ives, Cornwall; and, after their visit, *St. Ives wrote to the Bath meeting* (the three brothers) asking them for a godly reason for *refusing Mr. A. N.* to the breaking of bread, and expressing satisfaction at their having put away F. N.'s daughter, Miss D. N.

Bath replied that it was a local matter, and that they wished to have no further correspondence about it. *St. Ives then replied by cutting them off!!* (In December, 1924).

Then arose the question, *is St. Ives' action to be endorsed?* and Torquay, D. . . ., Mumbles and Poole have not endorsed it.

For years, there has been an uncomfortable feeling between the F. N. and A. N. families, and Mr. A. N. and his son R. H. N. have always been ready to favor divisions. Indeed, as an aged sister in Bristol wrote to me, she felt that the Bath division had removed from us those (i.e., the eight saints, etc.) who cause divisions; and I should think that most, if not all, feel the same.

There is now exercise as to whether there could not be a coming together with Ilford, but with this I, and some

others, cannot go; and I am thankful that brother K. . . . should have, just at this juncture, sent us a pamphlet giving a complete history of the Ilford division; but then, at the same time, he goes with St. Leonards; and evidently does not know all the details as to how Miss H.'s niece (namely, Miss S.) was received.

Do you not think that before being received, a brother or sister ought to sit behind? Also, their name ought to be given out one Lord's day before they are received, and also they ought to be received at the nearest meeting to which they live?

For instance, suppose a Christian living at Philadelphia in whom the saints there have been interested at the request of a relative in New York, and who had been coming to the Gospel meetings, but never to the meetings on Lord's day morning at Philadelphia, was to go on a visit to a relative at New York. Do you think it would be godly order for that relative at New York to get a brother to receive her when she was returning to Philadelphia next week; and also, on the request to be made within an hour of the breaking of bread, and only in response to a remark of his relative? I consider she ought to sit behind at New York, and then, on her return to her home in Philadelphia, ask to be received.

But the sad thing here in England is that instead of these matters being made a subject of prayer, and waiting on the Lord, until He makes us to be of one mind, sides are taken and division is carried.

These are Laodicean days; but then Philadelphia as well as Thyatira and Sardis go on to the end. I wonder whether, just at the last the Lord is going to gather together some who desire to follow Him wholeheartedly. If only we could be subject one to another in the fear of the Lord. (This longing desire has happily found its fulfillment in the reunion of 1926, with which, since writing these "Answers," E. H. B. has become identified. Ed.)

An Ilford brother called J. . . . came with dear Mrs. . . . to meet me at the . . . railway station as I passed through on my way home. He considers that our first mistake was, at the time of the division of Open Brethren, 83 years ago, and says, we cannot put away any for wrong doctrine, but only for a moral question like in 1 Cor. v., and to prove his view he referred to 1 Cor. xv. where the resurrection was denied but no one is told to put the deniers away. I and others do not agree with this. An Open Brother has written a pamphlet called "Affliction," and he says the same thing as the Ilford brother. I consider 2 Tim. ii. 17-22

proves them wrong, and to return to the remark about the individual instruction as to doctrine, we read in 2 Tim. ii. 22, of them that call on the Lord out of a pure heart. There always is the remnant, and may we be found amongst them.

Mr. L. A. D.'s Letter, written to Mr. A. N., was never answered by him; but he sent it to his son R. H. N. in London, who did answer it.

1925.

E. H. B.

The way matters now stand is, that, Albert N. and R. H. N. and Mr. A. E. G., and the meetings at St. Ives, Holloway Road and Kingsland Road, etc., are with the eight saints at Bath; and that Fred N., G. N. and Miss D. N. and Mr. H. and Mr. Davies, along with the meetings at Torquay, D. . . ., Mumbles and Poole, etc., are with the three brothers at Bath. The former faction with St. Ives and Albert N., etc., excommunicated Ilford in 1917, St. Leonards in 1921, and Bath in 1925; so, according to the new view of assembly infallibility, they would be in the T. W. succession, and have the exclusive possession of the Lord's table; being the original, or, what remains of the original Tunbridge Wells Section. But all of the different T. W. groups are dying out, especially in England.

Thus the crumbling, through interminable cleavages, including later ones in North America (where, strange to say, most of the brethren are neutral and indifferent towards those which take place in England), among those who separated and went off with T. W., continues.* Disintegration amongst them has become so widespread that, one who is known to be well informed about their difficulties, upon being furnished with further fresh facts, exclaimed: "They are the most divided of any section of the exclusive brethren; they are pulverized."

Yet, since by God's grace and mercy they have all been preserved from false doctrines and independent principles, the way is still open to repentance and confession on both sides, and to a Reunion (such as that of 1926) with their brethren from whom they became separated in 1909, in a manner that it is not open to other sections; and so it would appear that God has this in view. But will pride, self-will, stubbornness, or the perversity of our poor human nature triumph indefinitely over the godly exercise of many, and the exhortations of scripture "to keep the unity of the Spirit"? N. NOEL.

*"The Renton Cleavage" has been added since the above was written. Thus we are obliged to record five T. W. divisions in the space of 20 years.

*Part of a Letter on Looseness and Neutrality in
North America*

Stoke Newington,
London, N. 16, England,
September, 1925.

Dear Brother in Christ:—

Your letter is received, and we have spread it out before the Lord. We have felt, dear brother, the necessity for joint action in this matter, as it so concerns the Lord's glory; and "in the mouth of two or three witnesses shall every word be established" (Matt. xviii. 16). The brethren have therefore asked me to write to you as briefly as possible, and other signatures will be appended.

It is a blessed thing to be in a path which is according to Scripture—in a day of utter ruin and brokenness such as the present undoubtedly is. The truth of Eph. iv. still remains, "There is one Body and one Spirit," and this is a cause of deep thankfulness.

As to Tunbridge Wells, we wish it to be clearly understood that when the T. W. division took place we accepted the T. W. assembly judgment . . . As to the Ilford question, it is to us, dear brother, a cause of much astonishment that assemblies in the U. S. and Canada can do, as you say you have heard, viz.: receive from, and commend to, either Ilford or those to whom they refused to give godly or satisfactory answers. This is surely a lukewarm "Laodicean" state, and we pray that many may be awakened to see this, and judge themselves, and be found "Walking worthy of the Lord unto all pleasing"; awaiting His coming with joy and rejoicings of heart, and refusing an easy path—suggested by the enemy—in order to maintain an outward unity; remembering that "Separation from evil" is God's principle of unity, and Scripture recognizes no other.

We are looking to God that He will graciously work among many who may have hitherto gone on unexercised (desiring not to be disturbed by the divisions which have taken place in England), and give the desire to be found walking according to the truth; although the path may be a very narrow one. Yet the smile of the Lord's approval will surely more than compensate; and it is, as we have stated, only as He gives grace, that any can be found prepared to sacrifice everything for the sake of Him who presents himself as "The Holy and the True," according to Rev. iii. 7.

Yours affectionately in the Lord,
W. S. HURRELL, AND OTHERS.

CHAPTER X

THE TUNBRIDGE WELLS SECTION

THE RENTON CLEAVAGE (1930)

The peculiar doctrine concerning divorce and remarriage, that caused the Renton Cleavage, was a new one amongst brethren; but it was old amongst the various Holiness movements, so it has been called, The Holiness Anti-remarriage Heresy. The widespread work of the "Free Tract Society," of Los Angeles, Cal., which was founded by Mr. Wm. M. Bowen, who is its president and business manager, had for some time been an important factor in the dissemination of this doctrine by the printed page; and this may explain how it came about that the doctrine's first adherents among these brethren were won on the Pacific coast. Its adherents in New Zealand are Open Brethren. This "Free Tract Society" has issued tracts; first setting one date for the Lord's Coming, and when that date was passed, another later date. They also circulate erroneous views on Sanctification, etc., and in the Society's booklet called "Faith Tonic," Mr. Bowen says:

"Many years ago, long after my conversion, I received the blessed experience of entire sanctification; and immediately there sprang up in my heart a strong desire to help others, which should be the normal condition of every Spirit-filled believer.

"It was in August, 1897, that I received a little leaflet from a dear child of God, Maggie De Bardeleben, of Pratt City, Alabama; and through it God showed me at once how I could do that kind of work for Him (print and distribute leaflets); for I had never felt led to preach. I put out about 900,000 tracts in 15 years; in the next 15 years about 200 times as many, or 200,000,000."

In 1923, or earlier, Mr. W. F. Harlow, of San Diego, Cal., began to preach, and to circulate, in free tracts, both at home and among hundreds of foreign missionaries abroad, "The Divorce and Remarriage Prohibition Heresy;" and, as far as we have been able to learn, he was the original instigator of the attempts that unstable and misguided individuals in widely separated places have since made to

demoralize organizations and groups of Christians with this Anti-remarriage doctrine. But now many Pentecostals and others are preaching and circulating this new doctrine; and about a dozen publishing houses are lending their aid in spreading it through periodicals and otherwise; and it is published in some foreign languages. So it is a serious menace that threatens to frustrate and blight the spiritual welfare and blessing of, and to spread havoc amongst, every body of Christians; besides breaking up families and homes.

The Doctrine is Imbined by Two Brethren

In 1929, it was insisted by some brethren, in one branch of the Tunbridge Wells communion at Renton (near Seattle), Wash., that there is no ground for divorce, much less for remarriage; and that therefore a brother (E. T. L.) and sister in that meeting who had married while the former husband of the sister whom she had divorced for adultery was still living, should no longer be permitted to break bread, i.e., to partake of the Lord's supper.

But the assembly would not "yield to such a suggestion" by the anti-remarriage party; as we learn from a letter which one of the principal brothers there (Mr. J. R. G.), wrote to Vancouver, B. C., March 6, 1930, which said:

"Moreover this means that to placate brother, E. B., we surrender the very thing the controversy is about. This is asking a great deal. We cannot yield to such a suggestion without pitching ourselves (in effect) out of fellowship with other gatherings all other the country. Do Vancouver brethren not know that in many assemblies stretching from the Pacific to the Atlantic and including both the U. S. and Canada there are persons breaking bread in like cases to the L. . . 's? If we go on record as barring such persons, what position shall we be in with these assemblies? Think if for instance we have meetings in New Orleans where persons divorced and married again were breaking bread; if we put away these two about whom the clamor is made you will still go on in fellowship with such persons. Is this not evident? Then what would be gained by our yielding? Nothing at all, beyond our embarrassment at Renton."

J. R. G.

That was the disagreement itself; but for full knowledge and understanding of the anti-remarriage doctrine that was the first cause of the disagreement, we will let Mr. W. F. Harlow,* who is not with brethren, but who taught the doctrine long before them, be the first to speak. His booklet of 32 pages is published by the Free Tract Society, and we print it with some minor omissions. This is it:

*The tract by W. F. Harlow was replied to in a pamphlet entitled "Divorce and Remarriage." Price 5c. (Loizeaux Bros., N. Y. City). See also, "Does Death Alone Break the Marriage Relation?" Price 10c. (Loizeaux Bros.).

MARRIAGE, DIVORCE, REMARRIAGE?

Do you know that there are more divorces granted in America than in all Christian civilized nations of the world put together? Is there not cause of alarm? Who is responsible? Are we as watchmen (Ezek. iii.; xxiii.) faithfully crying out against this, one of the greatest sins of the age? Are we declaring all the counsel of God? Will we be pure from the blood of all men (Acts xx. 26, 27), or are we an hireling ministry (John x. 10-13), blind, dumb dogs that cannot bark, sleeping, lying down (Isa. lvi. 10)? Why so many persons entangled in their married relations, even in our "churches and missions"? Is it not largely because of the astounding silence on the part of teachers, preachers, and religious press? God has declared: "Cursed be he that doeth the work of the Lord deceitfully—that keepeth back his sword from blood" (Jer. xlviii. 10)... .

It will be readily admitted (?) without controversy no doubt by Bible scholars that all scriptures except Matt. v. 32 and xix. 9, are clear, definite and positive that one who remarries while their husband or wife is living commits adultery (?). This being the case we will have to consider at length these two references.

Jesus in His talk on "putting away" and marrying another as quoted in Matthew's Gospel clearly made a point which must be considered when He said, chapter v. 32, saving for the cause of fornication, and in chapter xix. 9, except it be for fornication, that a man could put away (divorce) his wife and *remarry* while she was still living and not be called an adulterer. Now if He made an exception and explanation here (and He did) we must needs make it also and allow, consider and search into it. . . .

Now why does He make this exception and explanation in these two scriptures in Matthew to the Pharisees? Is it not because of the fact that they were posted in every detail of the law and to be exact with them He must consider the law in Deut. xxiv. 1 and xxii. 19, permitting a man to put away a woman who was found not a virgin but unclean and a fornicatress when she got married? This was their law, custom and right. This putting away was not strictly speaking a divorce, but rather an annulment (?) or setting aside of a marriage ceremony where fraud and deception had been practiced.

The same law exists today and may be taken advantage of if the innocent party does not care to forgive the guilty one. The man being innocent was released, and not having been really married was not bound to the fornicatress by the ceremony and therefore could be married to another woman

and as Jesus Himself inferred in these two scriptures; not be guilty of adultery. . . .

For adultery or illicit connection after marriage one may put away his wife or *vice versa* but cannot marry again until the offending party is dead(?) . . . Moses' law gave divorce for fornication but never for adultery. The adulterer was stoned to death. (Lev. xx. 10). Then the innocent party could remarry for their companion was dead. . . .

In Ephesians, chapter v., we have a beautiful picture of the mystical union. The marriage yet to be of Christ and the Church, His bride. The virgin wife of the Lamb. This the anti-type of which the marriage of man and woman is the type.

Just as sin separates us from union with Christ (?), so unfaithfulness on the part of either man or wife separates them and breaks that close union and fellowship which should obtain or exist. Yet the marriage vow is for life. So by repentance and confession the offending party may be reconciled. . . .

Well, says one, I was not saved when I was married or when I divorced my companion and remarried. Well! God's Word says you (?) shall be called an adulterer (or adulteress, Rom. vii. 3), also Jesus declared whosoever (is this not you) shall put away and remarry is guilty of adultery (Mark x. 11, 12; Luke xvi. 18). Your not being a Christian does not release or excuse you(?) . . .

Some folks reason on this wise, If the Lord forgives and accepts a man and woman who have been divorced and remarried, thus becoming adulterer and adulteress (?), we, too, must accept them as being Christians. God accepts them just as long as they walk in the light of His Word (?), and the blood will cleanse and we will have fellowship with them, (1 John i. 7), but remember always that Jesus came to save His people *from* their sins and not *in* their sins (Matt. i. 21), so inasmuch as they were adulterers and adulteresses when converted, they are still guilty of adultery (?) if they do not give up the married relation which made them adulterers and adulteresses, and if it was adultery when they were converted, it is still adultery. We are not only to confess, but must forsake sin, (Prov. xxviii. 13). In addition to this, the Bible clearly teaches restitution, that is, restoring things to their rightful owner (Luke xix. 8; Ezek. xxxiii. 15). Jesus commended it, and rewarded (?) Zacchaeus with salvation. We might not have to restore things to get saved, that depends, but restore things because we are saved and to keep our salvation (?).

So if a man has stolen an auto from his neighbor, who would say that when this man confessed the theft and got saved, he could still keep his neighbor's auto and wield an influence as a Christian with his neighbors, while driving that stolen auto around?

Or if he had worked up a scheme and gotten his neighbor's wife to divorce her innocent husband and marry him. What then? Take her back of course, to her children and the husband to whom she was pledged for life, and thus get himself free from adultery and be able to keep his salvation (?). Amen!

The theory that the legal Gentile husband or wife always becomes the scriptural husband or wife when they become Christians, lacks (?) Bible confirmation for God is not sanctifying any unholy alliances. . . .

We are not only to repent and confess but must forsake the sin. So following his conversion in order to keep (?) his salvation the gambler quits gambling, the bartender gives up the sale of liquor, and the man and woman who are unscripturally (?) married separate (?). This should be a real, legal, scriptural separation(?) . . .

God is over all and His law is supreme, and if they have not obeyed it, they will have to repent, confess, and forsake, or their case will be called again and come up for hearing at the Bar of God, the Supreme Court of the Universe; and the great Judge of all the earth will point in His written Word that they shall be called an adulterer and adulteress and shall not inherit the kingdom of God. This is the last court of appeal! No rehearing! Judgment final! . . .

W. F. H.

Mr. Harlow first begins with remarks on the low moral condition of the world, and then offers his new anti-remarriage doctrine as a remedy. One would think that if that sort of an anti-remarriage doctrine was any kind of a remedy, an anti-marriage doctrine would be a better one; for it amounts to the same thing, only more inclusive, and it is strange that he did not think of that. But both supposed remedies are equally unscriptural, and are unmitigated evils, and are worse than the disease. Matt. xix. 9-12 is directly against anyone urging celibacy, and any company that makes assembly fellowship dependent upon agreement on every subject, is a sect. Though in the United States, in the year 1932, there were 981,903 marriages, and 160,338 divorces, and perhaps most of the latter were wrong; if a few Christians who have been unjustly divorced mistakenly think that the Lord requires them to live in celibacy, they would not be an example for the world, nor check the in-

creasing number of its divorces. The world's statistics on illegitimacy are a solemn warning against anything that would tend to increase crimes of seduction.

If one has been legally divorced and then legally remarried to another by the civil authorities, persons who deny that such have been either divorced or remarried should be careful lest heavy monetary damages for slander be allowed against them by the same civil authorities. We are to be subject to "the powers that be" (Rom. xiii. 1-7). It is a serious thing to despise or speak evil of either marriage or remarriage, and Mr. Harlow's tract is heresy.

We will now let two men who are or who were among the T. W. brethren speak; first Mr. A. Dawkins in favor of the doctrine of forbidding *all* divorced persons to remarry; and then Mr. J. R. Gill in opposition to such teaching. As Mr. Dawkins taught almost the same thing about remarriage as Mr. W. F. Harlow had been teaching for years before him—but of course not the denial of the eternal security of the believer—we will not need to print even half of A. Dawkins' 63 page booklet on "Marriage, Divorce and Remarriage."

MARRIAGE, DIVORCE AND REMARRIAGE

After studying God's Word for nearly four years, upon the subject of Marriage, Divorce and Remarriage, the writer had written a booklet of about two hundred pages for unbelievers, as well as believers; but, owing to the varied *opinions* of so many believers, the writer has been forced to the conclusion that these subjects should be written for believers *only*.

Those believers who are teaching and writing that a Christian has the right to divorce ("put away") his or her partner for "fornication," are going back to the Mosaical Law (?), instead of listening to "*But I say unto you.*"

While it is true that the Lord Jesus was not teaching the Law (Mosaical), yet He laid down certain principles for those who wished to remain under the Law, such as the Pharisees, which will be proved (?) further on in this booklet . . .

The writer has been told so many times, that he virtually stands "*alone*" in his construction of God's Word regarding these subjects—that "our esteemed brother . . . has written thus"—that "you are dishonoring God"—that "you are causing grief"—that "you have extreme views"—that "it is foolishness," etc. The writer believed as many of these do, for several years; but God has been pleased to "open his eyes" to the *Truth*(?). Upon a memorable night in 1926, the Lord was pleased, through the Holy Spirit, to show the writer the following facts, which will be proved (?) from His Word (the Bible).

(1st) That believers *dishonor* God when he or she marries an unbeliever.

(2nd) That *unfaithfulness* does not break the marriage tie—the "one flesh" (?).

(3rd) That God *commands* believers not to "separate" from their husbands or wives for any cause, whatsoever (?).

(4th) That death, alone, severs the "one flesh" (?).

(5th) That a believer marrying a divorced person who has a living husband, or wife, commits *adultery*, and the divorced person is a *bigamist* (?).

(6th) That defiling the marriage vow is *adultery*, not *fornication* (?).

(7th) That "departing" does not sever the "one flesh" (?).

(8th) That believers *disobey* God's Word, and *dishonor* Him, when they marry a divorced person, although their husband, or wife is dead(?) . . .

Christians before marriage should come before the Assembly (church) and seek its sanction, prayers, and fellowship; thus recognizing God's Institution, that no man can, or is able, to "put them asunder." If it is a doubtful case, the Assembly has the authority to withhold communion at the "table" from them (?), for what it "binds upon earth is bound in heaven" (Matt. xviii. 18). This is a very solemn procedure, but it is God's Law under Grace(?) . . .

The wife Abraham took against God's will (Gen. xvi. 2), was put out of his house, i.e., he separates himself from her. (Gen. xxi. 14). So should everyone do (?), who has taken another wife while his first one lives, *especially believers* who do not want to lose their testimony as did Abraham . . . Read Gal. iv. 30—"Cast out the bondwoman"—synonymous with the one who "puts away" her husband and marries another (?), instead of obeying God's command (1 Cor. vii. 10, 11), hence living under the Law. Such an one should not be received at the Lord's Table. (1 Cor. xv. 13) . . .

The last part of these subjects becomes very solemn. What is the Assembly to do with those who are disobeying God's Word? The answer (?) is found in 1 Cor. v. 4, 5. "In the name of our Lord Jesus Christ when you are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such a one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. . . ." The question may arise whether a divorced person should be received into assembly fellowship of the saints? The question is far more serious than can be seen from the surface. . . . For a divorced person to remarry a dear sister or brother, while their original partner is yet alive, is a very wicked and sinful procedure indeed, which the Word of God declares to be adultery and an act which cannot be undone. To receive such I regard as a grossly unscriptural and wrong act. . . . (But they are not "a living wife or husband" after divorce or desertion, for the "partnership" is dead, and they are "unmarried." 1 Cor. vii. 11. Ed.).

Then think of one's marrying another who has a living wife or husband! . . . The place where the Holy One dwells must be holy—Numbers v. 1-4, cf. with 1 Cor. v. In Ex. xxxii. 27 His chosen people were commanded "to put every man his sword by his side," hence it holds true that His commandment is "with such an one not to eat" and "put away from among yourselves that wicked person." We hear a good deal these days of persons "dishonoring the Lord."—Just think of dishonoring the Lord at His table by breaking bread while living with one who has a living husband or wife! No wonder God says "For he that eateth and drinketh unworthily, eateth and drinketh judgment unto himself, not discerning the Lord's body. For this cause

many are weak and sickly among you and many sleep" (1 Cor. xi. 29). . . .

Each believer should be a "God-fearing man," for "the fear of the Lord is the beginning of wisdom" (Prov. 1. 7). Is it a more difficult hardship for God's people who are living in sin (Having married a divorced person who has a living husband, or wife) to separate from each other until either the former husband, or wife, is dead, than it was for the children of Israel (God's chosen people) to "separate from their strange wives"?* Ezra told them to make confession unto the Lord God of your fathers, and do His pleasure" and they "said with a loud voice, as thou hast said, so we must do." "Some of them had wives by whom they had children." Ezra x. 10-12, 44. Some may say that these subjects are non-essential to communion; but to be citizens with the saints and of the household of God (Eph. ii. 19) we must be built upon the foundation of the Apostles and Prophets, Jesus Christ, Himself, being the chief corner-stone. . . .

The "flesh" might judge this to be very unreasonable (as many believers think the one wronged should not be bound to celibacy as long as the other one lives who was "put away"), but listen! Jehovah was with them, so is God with the one who is wronged during his, or her "wilderness" journey, and many an one has been reconciled, or taken back again. Can we stand before our enemies in the world until this accursed thing of divorcing and remarrying be put away? . . .

The branch of God's House in which the writer found the "True Centre," after many years of wandering, is very particular regarding those whom they receive at the Lord's table, and they should be, for "Let every one that nameth the name of Christ depart from iniquity" . . . and the faithful disciple should purge himself from vessels to dishonor, and associate himself "with those that call upon the Lord out of a pure heart" (2 Tim. ii. 17-22). This being true, then how important is it, that we "put out of the camp every leper and every one that hath an issue, and whosoever is defiled by the dead . . . that they defile not the camps in the midst whereof I dwell." Num. v. 2, 3. Is there not danger of "leavening the lump." . . . The writer prays that the day will come when all assemblies can say as has been quoted (2 Cor. vii. 11), by putting from them all who are disobeying God's Word regarding divorce and remarriage . . .

This is sent forth with the earnest desire that it may be used for His glory. Began in 1926—Printed January, 1930.

A. DAWKINS.

APPENDIX

The following is the reason why this booklet is sent forth, with the hope that God's children may be led to see the truth.

About March, 1926 (four years ago), a certain brother (E. T. L.) then in the Bremerton, Wash., "gathering," announced to the writer that he was going to marry a sister in the Lord who had divorced her husband for adultery. After discussing the matter, the writer came to the conclusion that the brother had a perfect scriptural right to do so, according to Matt. xix. 9. That same night, the Holy Spirit kept the writer awake, constantly repeating said scripture, with the result "his eyes were opened" to the truth

*This is no comparison, because at that time they could have more than one wife, but might separate from only one. (Ed.)

that divorce for "fornication" as mentioned by our blessed Lord Jesus, was intended for JEWS, only, who were living under the law (Deut. xxiv. 1), and not for Christians. Also, that remarriage was not permissible even for them. This truth was reported to the brother, with the admonition, that his marriage would cause trouble in the assembly. A dear visiting brother also endeavored to show both of them the unscriptural step they were taking. However, the brother, acting in the flesh, decided he would marry this woman, "even if the brethren did not like it." The result was the writer's withdrawal (2 Tim. ii. 21) from the Bremerton gathering (April, 1926), as it was impossible to "put away from among us" those two, for the reason all the Renton assembly (then) believed the writer was wrong (as well as two distant brothers), and the only other brother who took an active part in the Bremerton gathering, did not see the truth. The erring brother, finally removed to Seattle, and the Renton gathering; after he and his family were virtually left alone. Thus the "Candlestick" was removed. (Rev. ii. 5) . . . About the time, the writer was beginning his booklet, the Lord was leading a dear brother in Palmerston North, N. Z. (Edward D. Berry, an Open Brother) to write upon the same subject, although living on opposite sides of the world. A copy of his "An Open Letter to All Christians Regarding Divorce" fell into the writer's hand, just about the time he had finished his MS. Readers will notice a close similarity between the two. A little, with Mr. Berry's permission, has been incorporated in the writer's booklet. A. DAWKINS.

Denying the Force of "Not Bound," is Wickedness

Concerning the tract by A. Dawkins, a principal and aged English brother, who has since gone home to be "with Christ," wrote, on June 16, 1931:

My Dear Brother,

Many thanks for your kind thought in sending me the papers concerning the trouble among our "Tunbridge Wells" brethren at Renton, Wash.

As J. N. D. has written so soberly and righteously on this point in "Letters of J. N. D.," vol. 1, p. 422; vol. 2, pp. 154 and 227, there is little more to be said. The fact that he remained unmarried shows that he could well understand the dangers of enforcing celibacy on others, where the Lord in the word of God declares them not bound, and thus free.

A. Dawkins' paper is simply wresting scripture and twisting the plainest texts. He says fornication is only the act of unmarried persons, as if any married person could commit adultery without committing fornication.

Denying the force of "not bound" in 1 Cor. vii. 15 is simply wickedness. Rejecting the Lord's plain statements in Matt. v. 32 and xix. 9, as being Jewish, opens the door for the modern theologians and hypercritics.

1 Tim. v. 8. A man who deserts his family and does not provide for his own is worse than an unbeliever. Must the children starve? Has he not broken the marriage tie?

The effect of A. Dawkins' tract is eminently calculated to produce in people's minds indifference to gross sin, which, according to him, is a small matter indeed, as it does not break the marriage tie! Unfaithful mates have sometimes communicated the most dreadful diseases, causing perpetual misery. Is it wrong to divorce such a one?

After obtaining a divorce, the innocent party may remain unmarried by choice; but there is grave danger in attempting too much, and Eccl. vii. 16, "Be not righteous overmuch," is a needed caution.

With love in the Lord,

Yours sincerely in Him,

T. W. BAYLY.

DIVORCE AND REMARRIAGE

To survey intelligently the teachings of Scripture concerning the subject of divorce and remarriage, it is, one judges, helpful to remember the character of the day in which they were delivered, and of the people to whom they were delivered.

Under the Law, as given by Moses, marriage did not bear the assured and honorable character it now possesses in civilized lands. The tie was frail and uncertain. It could be terminated at any time, at the option of the husband, and for practically any cause. All that he had to do to rid himself of the wife who had incurred his displeasure was to write out a bill of divorcement, and hand it to her (Deut. xxiv. 1, 2). Thus, summarily, she was dismissed. . . .

The husband in a sudden gust of ill-temper sends his wife away with a bill of divorcement. Presently he marries again, perhaps only to retain the new wife for a shorter period. And this process might be repeated indefinitely. The whole marriage relationship was uncertain, fickle, frivolous. The whim of the husband (and perhaps in certain cases that of the wife) dominated the situation.

It was this state of things that confronted the Lord, and doubtless it was in view of it that in the Gospels He affirmed and reaffirmed the sanctity of the marriage tie, and its enduring character. See Matt. v. 32; Matt. xix. 3-10; Mark x. 2-13; Luke xvi. 18.

Yet the Lord's statement as to this is not unqualified, for in the two scriptures first mentioned we learn that the wife may in a certain case be put away, while in one of them we learn that the innocent partner may marry again. That this is the plain teaching of the Lord here no unprejudiced person can doubt. That His hearers would have inferred as much, without this explicit statement, is quite certain, for national custom, as we have remarked, and the provisions

of the Law, allowed divorced persons to remarry without question, save for the solitary restriction of Deut. xxiv. 1—the latter a case that would seldom come up. . . .

We are aware that by some great importance is attached to the fact that in Mark's version part of the discourse was delivered in public, and part "in the house."

It is suggested here that "the house" typifies the house of God, and that therefore the eleventh and twelfth verses give us select teaching, reserved for the members of Christ—In other words, that we have here church truth, as compared with kingdom truth.

We are compelled to say that to us this seems too slender a foundation to build on. In Mark's Gospel (as in the other Gospels), the Lord is frequently found "in the house," or "in an house." There are nine or ten such examples in Mark. The most of these could, by no stretch of the imagination, be given church significance. To insist upon it in this case as the basis of an important point of doctrine, gets us upon ground too mystical to be convincing. . . .

Nor do we find anything in any other scripture to nullify the teaching of the Lord in Matt. xix. 9. How could there be? There we have an absolute abrogation of the Law of Moses. "The law and the prophets were until John," but here was a greater than Moses and a greater than John. It is true that the church had not yet appeared upon the scene, and that the period was transitional, yet both believer and unbeliever were gathered before Him, and the "I say unto you" was directed at both. Here is teaching of general application. It is for mankind everywhere. It is for Us.

To sum up our findings, we may say that marriage, viewed in the abstract, is indissoluble—figure indeed of the eternal relationship between Christ and the church. Eph. v. 25. The original purpose of God in ordaining it was that it should be dissolved by nothing short of death. But sin has soiled this institution, as many another—alas! The sin twice specified by the Lord breaks the Marriage tie, and in recognition of it the guilty partner may be put away. Then the innocent one may marry again.

If it were otherwise the innocent would have to suffer with the guilty—perhaps more than the guilty, who may be diverting himself with his unlawful intimacies. Does not such a thought savor of injustice? Would it be fair, even from a human standpoint, to attach a life-long penalty to the innocent person? To ask this question is to answer it. God is not unrighteous (Heb. vi. 10). . . .

It is not amiss, perhaps, to point out that the term "fornication" in Scripture is not limited to the misdemeanors of single persons, but is of wide application, and covers moral lapses on the part of married persons, too. Thus at Corinth (1 Cor. v.), fornication was adultery. See definition in Webster's Dictionary.

It may further be stated that irregularities in the past lives of persons since converted cannot now be charged against them. This applies to questions of divorce and remarriage, as well as to sin in every form. All that is blotted out through the efficacy of the precious blood, which has fully answered to God for both our guilty deed and our guilty state. Hence unscriptural divorce and remarriage in unsaved days is not a barrier to souls being received at the Lord's table.

The views suggested herein are not new, or peculiar to the writer. They are the old-time views of godly and gifted leaders among us. They have generally been accepted by brethren since the days of Mr. Darby and evidence of this is to be found in the history of many of our gatherings.

Mr. Kelly, in his Lectures on Matthew, interprets the 9th verse of the 19th Chapter as of present application, and remarks that the marriage tie is dissolved, under the circumstances there spoken of. If he fails to touch explicitly upon the remarriage of the injured partner it is doubtless because he thought it beyond controversy, in view of the Lord's own statement concerning it. Anyhow it is obvious that when the restraining tie is removed the innocent person is free in the full sense of the word. He has returned to his single status, and may do what any other single person may do.

That the views now advanced were held by Mr. Darby is as plain as his writings can make it. We quote from his published "Letters":

"My meaning in saying the tie was broken was this, that God never allowed the christian to break the tie, but when adultery was committed the one doing so had broken the tie, and the Lord allowed the other party to hold it to be broken, and act on it by formal divorce—did not require it, but allowed it. The legalization of it is submission to the powers that be for common order, just as the divorce was in Jewish law."—Vol. 2, page 154.

"Mark x. does not annul Matt. xix. A man putting away his wife is looked at as his act or will. If he puts away, he has broken a tie God formed, by his own will; then marrying another is adultery. By act of sin the tie was broken already, and judicial divorce allowed. . . . Let them obtain a divorce, and then they are free to marry."—Vol. 2, page 154.

"The passage in Rom. vii. 2-3 does not exactly apply. The word 'married' is not in the Greek at all. The woman is supposed to be in full connection with, and under the authority of the husband, and then is 'to another man'—that is, faithless to the existing bond. . . . As unconverted I recognize nothing before except sin: say a heathen, he may as such have had and left twenty wives. I ignore it all when he is converted." Vol. 2, page 227.

"The church must take persons as it finds them when converted." Vol. 1, page 422. . . . J. R. GILL.

Mr. T. H., of the T. W. meeting in Toronto, Canada, wrote a 10 page typewritten reply to the above tract by J. R. G., but they asked him not to circulate it; also a 16-page pamphlet containing a five page unsigned article on the subject was circulated by Mr. W. W. Hamilton of Philadelphia, Pa.; but since these, like the booklet by E. D. Berry, contain scarcely anything on the subject of remarriage that is not found in the tract by W. F. Harlow, there is no need to quote or to review them here.

Four Christian Views of Divorce

Four different views on the divorce question are current among Christians generally. (1) The marriage bond cannot be broken. (2) Divorce is permissible for unfaithfulness (Matt. v. 32; xix. 9). (3) Divorce is permissible for desertion and refusal to be reconciled (1 Cor. vii. 11, the parenthesis only; vii. 15). (4) Divorce is permissible for anything that is as wicked and unbearable as unfaithfulness or desertion (1 Cor. vii. 15). All but a very few hold that divorce is permissible for either unfaithfulness or desertion, and practically all of these believe that in every case wherein divorce is permissible, the remarriage of the innocent party is also permissible. Very few indeed, outside of Rome, believe in enforced celibacy, in such cases.

The "*wife*" referred to at the close of verses 10 and 11 of 1 Cor. vii. is not the woman of the intervening parenthesis who has already "been separated," and is "*unmarried*," and who "refuses" "to be reconciled to her husband." We quote the scripture: "Let not wife be separated from husband; (but if also she shall have been separated, let her remain *unmarried*, or be reconciled to her husband;) and let not husband leave *wife*" (1 Cor. vii. 10, 11, N. Tr., J. N. D.). If a woman already has "been separated" from her husband, he would not be told not to leave her; though of course he would give her ample time and opportunity to be reconciled.

The verses referred to in 1 Cor. vii. are taken by most to warrant divorce for desertion, and Meyer, in his Commentary

on the N. T., says of verse 10: "let her not be separated," which, however, is not purely passive here, but means: let her not separate herself," and of verse 13 he says: "The validity of this ground is self evident, dwell with, means, living together in marriage." The divorce evil is very serious, but there are other evils also, one of which is, "forbidding to marry." Speaking of "the latter times"—the times in which we live, 1 Tim. iv. 1-3 says: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith; . . . forbidding to marry," etc., and it is clear that to forbid one to remarry who has a scriptural right to remarry, is as great an evil as to forbid another to marry who has a right to marry, and is a mark of the apostasy, and departure from God, of the last days.

Remarriage is Scriptural Whenever Divorce Is

Both the A. V. and the R. V. and the American Standard Bibles avoid using the word "divorce," and instead thereof they use the less definite phrases "putting away" and "depart," but Dr. Goodspeed, in his "American Translation of the N. T. into Modern Speech," uses "divorce" in 1 Cor. vii. 12, 13 and 15, and this, surely, is the real meaning. We will give the A. V. of some verses in Deut., Matt., Mark and Luke, and 1 Cor. vii. 10-13, 15, with some interpolations of our own, which, however, are to be taken only as suggestions intended to help in the understanding of the text, because the thoughts therein expressed are not pressed upon the reader's acceptance in my dogmatic way.

"She (being unjustly divorced) may go and be another man's wife" (Deut. xxiv. 2). "Whosoever shall marry her that is (justly) divorced committeth adultery" (Matt. v. 32). "Whosoever shall (unjustly) put away his wife, and marry another, committeth adultery against her. And if a woman shall (unjustly) put away her husband, and be married to another, she committeth adultery" (Mark x. 11, 12), and so in Luke xvi. 18.

"And unto the married I command, yet not I, but the Lord, Let not the wife depart from (unjustly divorce) her husband: but and if she depart (unjustly divorce him), let *her* remain unmarried, or be reconciled to her husband: and let not the husband put away (unjustly divorce) his wife."

"But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell (live together in marriage) with him, let him not put her away (divorce her.)"

"And the woman which hath a husband that believeth not, and if he be pleased to dwell (live together in marriage) with her, let her not leave (divorce) him."

"But if the unbelieving depart (divorce), let him depart (divorce). A brother or a sister is NOT under bondage (not enslaved, and may consider himself unjustly divorced, and therefore at liberty to remarry) in such cases." (1 Cor. vii. 10-13, 15).

Just omit the word "not" from this last scripture quotation, and you have the anti-remarriage doctrine exactly. Note verse 11, "Let *her* remain unmarried," etc. No further proof is needed that the couple are divorced. They are "unmarried." But it does not say, "Let *him* (her former husband) remain unmarried," "if *she* depart." (Nor say, "Let *her*," "if *he* depart," as the case may be.)

Mr. J. N. Darby Said that They Are Free to Marry

"On the other hand, according to 1 Cor. vii., I cannot doubt that the Christian, deliberately deserted by the unchristian partner, was in every way FREE, FREE THAT IS TO MARRY; but it assumes deliberate forsaking by the one who went away. The Christian was never to do it (to forsake), and if obliged to leave, to remain unmarried or return. . . . By act of sin the tie was broken already, and judicial divorce allowed. . . . Let them obtain a divorce, and then THEY ARE FREE TO MARRY." (Letters of J. N. D., Vol. 2, p. 154).

The word "depart" (chōrizō), in 1 Cor. vii. 10, 11 and 15, is the same Greek word used in Acts i. 4: xviii. 1, 2 and Philemon 15, and means, "to put apart."

"Put away" (aphiemi), in 1 Cor. vii. 11, 12, is so translated only here, and means, "to send away."

"Leave" (aphiemi), in 1 Cor. vii. 13, means, "to send away, let go."

"Bondage," in 1 Cor. vii. 15, means, "to enslave."

Paul surely meant that a Christian who is wilfully deserted by a husband or wilfully deserted by a wife, is, after the primary, basic, essential or fundamental divorce by desertion has been supplemented by a legal one, *free to remarry*, for see his use of the terms "bondage" and "freedom" in Rom. vii. 1, and compare it with 1 Cor. vii. 15, 39. And in verse 15 he does not say he "is not in *bondage* in this single, solitary case, or exception," but he uses the plural, and says "cases." And though the word "cases" was necessarily added by the translators, yet that is the true meaning of the sentence. He "is not in *bondage* in such cases." The marriage *bond* is loosed, or broken.

The Confusion Among the Anti-remarriage Advocates

These scriptures enjoin impartiality, justice, and humane and righteous treatment for an afflicted, persecuted, tormented and helpless Christian; and that any can sup-

pose that they teach added cruelty, and the dangerous stumblingstone of an inhuman and unrighteously enforced celibacy, is amazing. Some have supposed that Gamaliel, at whose feet Paul had once sat, attacked the ancient rigidity of the law, and certain stringent traditions of the Jews, and advocated leniency; and that Paul was influenced thereby. But Paul was "brought up and taught according to the perfect manner of the law of the fathers" (Acts xix. 3; xxvi. 4, 5), and he was a leading persecutor when Stephen opposed pharisaism; and, apart from all else, these scriptures are not Paul's word merely, but God's word.

Those of the anti-remarriage persuasion seem to be very uncertain of their ground, and they differ very widely in their views. Dr. A. C. Dixon, of Los Angeles, writes: "There may be divorce for adultery and it may be wise to separate for other causes, but remarriage NEVER, and thus the way is open to repentance and reunion." Some of them claim that Matt. xix. 9; v. 32 are Jewish, for Jews only, while others claim that they refer to Deut xxiv. 1. But the late Mr. Alex. Fleck, of Vancouver, B. C., unlike some others, in his writings based nothing on Deut. xxiv. 1, but rested all on his new view that while the words in Matt. xix. 9 "and whoso marrieth her which is put away doth commit adultery," refer to a *guilty* woman, the almost identical words in Matt. v. 32 "and whosoever shall marry her that is divorced committeth adultery," refer to an *innocent* woman. But it is very clear from the word "except" in the former verse and the word "saving" in the latter verse, that both of these quotations alike refer to *one that is put away* for adultery. And the reading and punctuation of the latter verse in the New Translation (J. N. D.) helps: "But I say unto you, that whosoever shall put away his wife *except* for cause of fornication makes her commit adultery, and whosoever marries *one that is put away* commits adultery." It does not say "whosoever marries *her that shall put away her husband,*" or, "be *wrongly* put away," but "*one that is* (doubtlessly meaning, justly, actually and scripturally) put away." See also Matt. xix. 9, N. Tr. Just omit the words "saving" and "except" from these verses, and you have exactly the meaning that the anti-remarriage devotees would attach to them. Can you sanction that? But since we have what Mr. J. N. Darby has spoken on this subject, anything anyone else may say is superfluous or useless.

Not to speak of those who pin their hope of salvation on the teaching and infallibility of Rome, on this and other subjects; so many people are happily married that a few among them are liable to believe in an unscriptural compul-

sory celibacy *for others*, they being themselves personally safe, and free from any danger of the scourge, or plague. (1 Tim. iv. 1-3). But we have observed that if any of these few happen to become involved in a marriage yoke which becomes unbearable or is broken, they are soon cured, and quickly alter their judgment and shift their position. Enforced celibacy was due to and all right *for others*! but not proper or suitable for them!! In fact one stated that, he did not know why any brother should oppose the anti-remarriage teaching, unless he himself intended to divorce his wife and marry another.

Unanimity in Refusing the New Anti-remarriage Doctrine

We have already stated what was the immediate cause of the disagreement and division among the brethren at Renton in 1929. Almost three years previously (in 1926) they had carefully considered the question at issue, and their perfect agreement at that time was expressed in the following document, which was signed by the responsible brothers; and copies of which were sent to half a dozen assemblies on the Pacific Coast, and no objection was received from any source.

"Renton, Wash., Oct. 7, 1926.

"We, the undersigned brethren connected with the gathering at Renton, Wash. (near Seattle), after being fully informed as to the divorce and remarriage of our sister, Mrs. ——— (now Mrs. E. T. L.), desire to state that our consciences are satisfied. We find that our sister was within the limits of Scripture in what she did."

(Signed by four brothers).

Possibly this may not have been what is termed an assembly judgment, or decision, for it is not said to be signed "on behalf of the assembly." But afterwards, in June, 1929, when Mr. A. D. (a strong advocate of the anti-remarriage doctrine) desired to break bread in fellowship with them, "without (they say) retracting his slanderous attacks upon the gathering;" they did render a unanimous assembly judgment in connection with the matter, and sent him a properly signed assembly letter, declining to receive him.

This should have ended the matter, but two or three months after the writing of the assembly letter to Mr. A. D.; one of the signers thereof (Mr. E. B.), through the influence and teaching of an aged brother, the late Mr. Alex. Fleck; changed completely his views on divorce and remarriage, as we have already indicated at the commencement of the account of this cleavage, and most zealously and strenuously endeavored to induce the entire meeting to also change with him; and though he failed completely at the time, he later won over a few sisters and one brother, and thus made a division,

Then, about four months afterwards (in 1930), a change appeared to have come over Mr. A. Fleck, and he seemed to regret his course (apparently because it had resulted in a division); but, if there was any real change, which seems improbable, it lasted for only a short time; and then, with a few of his friends; he withdrew from the meeting in Vancouver, B. C., where he had resided for many years. He had written articles for the magazine, "The Young Christian," bound annual volumes of which are still obtainable, in which for years he had taught that divorce is permissible for unfaithfulness. (He died Jan. 6, 1932, aged 78.)

The Faithful Stand and Final Letter of Renton

Then, a few months later, and about ten months after the assembly letter to A. D.; the final letter from the Renton assembly effectually closed the case, as far as they were concerned. The last half of their letter follows.

Renton (near Seattle), Wash., April 15, 1930.
To Saints Gathered to the Name of the Lord Jesus Christ elsewhere:

Beloved Brethren:

During the past six months, as many are aware; our gathering at this point has been under attack. Many calumnies and misrepresentations have been spread abroad concerning us. The most of these have come from a young brother, E. B., formerly with us. . . .

Finally Mr. A. Fleck wrote his letter of confession to Montreal, under date of Dec. 24, 1929; which gave occasion for much thanksgiving to God (prematurely, alas!), and was generally accepted as marking the end of an unhappy agitation for which he was responsible. Statements in that letter, such as:

"I had put too much weight on my own judgment; and too little on the judgment of others. I gladly own my sin in this, and also own that I was wrong in going in at Renton" (to visit Bauder), "thus strengthening those who had left the Lord's Table, in their wrong position. . . .

"I see that I was wrong in speaking in my letter to you of E. T. L. as an adulterer; when the judgment of those gathered to the Name of the Lord Jesus was that he was not.

"I recognize the competency of the gathering; with Christ in the midst; to judge, if they wait upon the Lord,"

gave hope that better days had come for us; and that the Enemy's efforts to raise among us this divisive issue had been frustrated. We waited in vain, however, for any such acknowledgment to come to us as Mr. Fleck had sent to brethren far in the East. This seemed strange, seeing how vitally we were interested in the matters about which he

made this confession, and how sorely we had by this time suffered, as the result of his interference.

But even after doubts had arisen among us as to the sincerity of this confession, and after Mr. Fleck's tone to us had again become harsh and exacting; he gave us to understand that he was opposed to saints dividing over the issue he had raised; and that he did not defend the position taken by the local seceders. Indeed he counselled them to return to the Lord's Table. And in other letters, written abroad, copies of which were sent us, our brother sounded the same note, as emphatically as he could. Some of these letters are in circulation, and need not reappear here.

What shall we say to the recent action of our aged brother, in going counter to all his own words, and to his public confession; in withdrawing from the Lord's Table at Vancouver, with some followers? And this over no new issue, but with a final resolve to support bro. Eugene Bauder in the very position he had adjured him to leave. Such inconsistencies are beyond us. We prefer to say nothing. We leave our brother with the Lord.

We are aware that at any time we could have extricated ourselves from our difficulties by compromising the matter at issue. Mr. Fleck repeatedly enjoined us to have Mr. and Mrs. E. T. L. "sit back;" as the basis upon which such a compromise might be effected.

To have purchased immunity thus would have been easy; but certain considerations restrained us. One was the apparent injustice this would have involved to a godly and innocent couple; for having people "sit back" is only a polite way of putting them away from the Lord's Table. For such a proceeding we could not see ourselves to have Scriptural warrant. Our brother and sister were willing to undergo this humiliation, but we were not willing to impose it on them. Moreover, to have done this would have been to surrender the very principle about which the whole controversy raged.

Another consideration before us was the effect upon other gatherings that such surrender would have had. We saw that we could, indeed, still the storm as far as we were concerned; but that if we did it would have burst, later, with redoubled fury on others. Renton, in this case, would have established a precedent; to be referred to, and used as a weapon against other assemblies, where local conditions exist, similar to ours. That there are such, we suppose all know; for how can we refuse, at His Table, those whom the Lord Himself clears of guilt? (Matt. xix. 9). Are we wiser than God; or more pure than His Word?

We have never known why Mr. Fleck has concentrated his attacks upon our poor little meeting; when others, in like case, more capable of grappling with him, are stretched across the country. Does he prefer a small antagonist? And why does he write and speak as though our gathering were doing something unusual, and unique among "Brethren" when he knows the reverse is true; and that we are only following the usual procedure, and doing that which has been done among us for a hundred years?

It is not our purpose to attempt the expounding of doctrine in this paper; but, that brethren elsewhere may understand us the better, we add this comment:

The Fleck-Bauder company, as we see it; are no longer on the ground of the one body; but are gathered to certain views on Divorce and Remarriage,—agreement to these views being the new test of communion. This means that Mr. Darby, if he were now to reappear; would not be allowed to break bread. It means that all our old-time leaders would be debarred. Bros. Heney, Rule, Armet and Dunlop would be in like case. Is further comment required?

But we add what to our minds is more serious: Mr. Fleck's teachings, if correct, mean that **WE HAVE NEVER BEEN GATHERED ON DIVINE GROUND AT ALL.** All through the history of "Brethren" it has been held that in the exceptional case referred to, by the Lord; twice in Matthew (v. 32; xix. 9); the innocent person might remarry (See Mr. Darby's Letters and Synopsis). As a result, such persons have always been among us. But according to the new school of thought such teaching is positive wickedness. It would appear, then, that those before us have been going on in deliberate association with adulterers. How, then, could the Lord have been with them?

What is left to us, ecclesiastically, by this system? Anything? Nothing! Is all this for which we have contended—which to some of us has meant everything—to be blown to the winds by the introduction among us of this new doctrine?

At Renton, we freely own; we refuse innovations of this kind. We prize the old ground of gathering. We hold to the teachings of the generation before us. We are not as spiritual as they; but we seek grace to follow, in such measure as we may, the precepts of God's holy Word; until, presently, we see His face for whom we wait; when earth's story, with its strife, sorrow and confusion, shall for us have ended.

On behalf of those gathered to the Name of our Lord Jesus Christ, at Renton, Wash.,

Affectionately, yet sorrowfully, yours,

(Signed by eight brothers.)

So the gathering at Bremerton was broken up; and then the gathering at Renton became divided, because of the pernicious anti-remarriage delusion; after which the anti-remarriage party began a new meeting at Renton; and they claim that there are other brethren or meetings in France, Belgium, the Island of Corsica, and New Zealand, besides in the United States and Canada, that agree with their new anti-remarriage views, and the booklet of A. Dawkins, on the question of divorce and remarriage.

Afterwards, the gathering at Renton that refused the new anti-remarriage doctrine and party, changed their meeting place from Renton to Seattle; and this meeting is now, as it always has been, the recognized Tunbridge Wells meeting for that district.

W. F. K.

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CHAPTER XI

TWELVE CHARTS OF THE BRETHREN*

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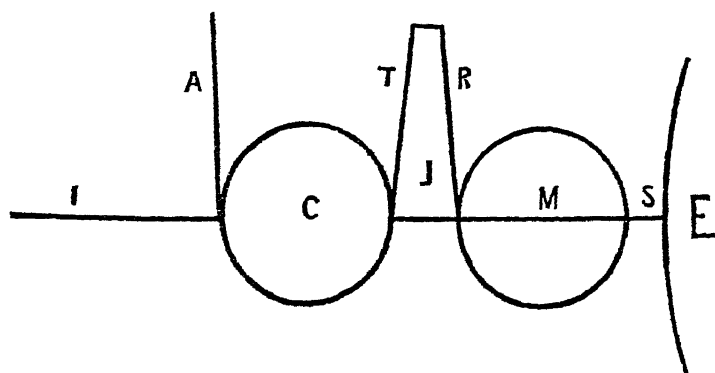
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*Possibly a better title for this chapter would be, "The Dispensational and Prophetic Teachings of the Brethren," for the first nine charts are only produced here as the necessary proof of what we have said and would say about their teachings on these subjects. And perhaps it is due and proper to mention this latter fact, because the authors of a few of these charts are still living.

THE COMING OF THE LORD

THE TAKING UP OF THE CHURCH, THE JUDGMENTS
THAT WILL FOLLOW, AND THEN THE
MILLENNIUM.

ILLUSTRATIVE DIAGRAM



I. This line is intended to represent the past history of *Israel*, up to the coming and rejection of the Lord Jesus.

C. This circle represents the present period, during which the *Church* of God is being gathered out of the world.

M. This circle represents the period of the *millennium*, or kingdom.

J. This short line, the period of *judgment* betwixt this present period of grace and the millennium.

S. This short line, the letting loose of *Satan* again, after the thousand years.

E. This beginning of a circle points to the *eternal state*.

A. This upright line indicates the *ascension* of our blessed Lord to heaven, at the commencement of this period.

T. This line shows the taking up or *translation* of the Church to meet Christ in the air, which closes this period.

R. This line shows the glorious appearing or *return* of Christ and the glorified saints to this earth. C. STANLEY.

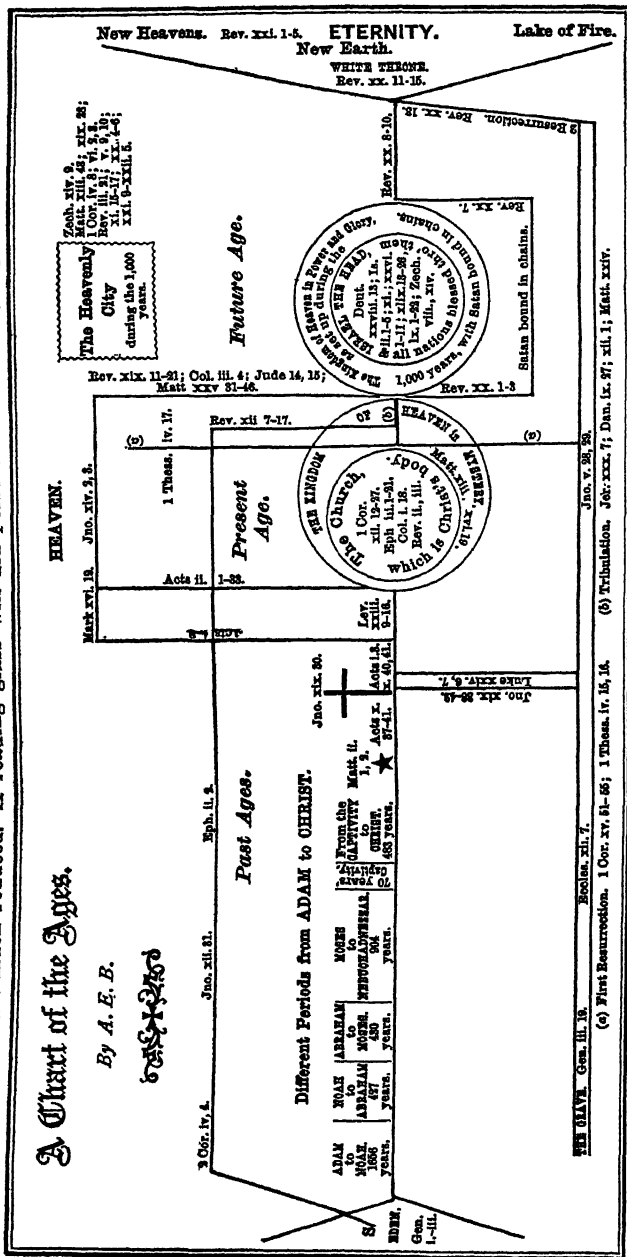
It is not our object to draw any of the charts in this chapter to scale, or the circle "C" in the chart above would be twice the size of the circle "M." For this tract, which has 8 pages, or anything else in the large line of "C. S." tracts, or the chart, "The Four Judgments," apply to any of the brethren's book or tract depots.

A Chart of the Ages.

By A. E. B.

ॐ नमो भगवते वासुदेवाय

Chart much reduced. A reading glass will aid persons with weak eyesight.

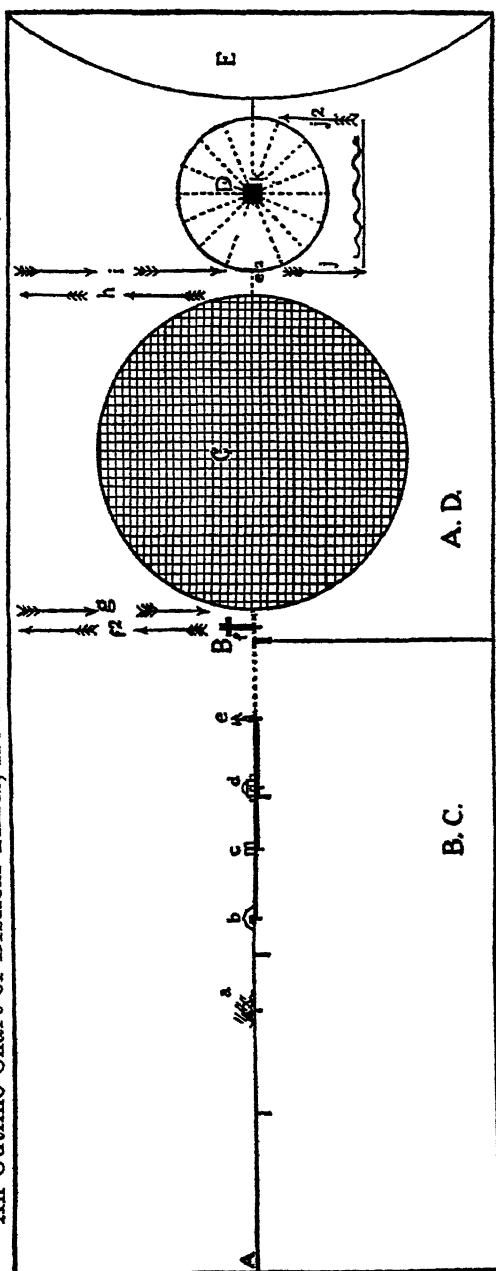


Price 2c. Erie Bible Truth Depot, 910 French St., Erie, Pa.

Eternity! Reader, where will you be then? Oh, solemn thought! may God awaken thee, if yet unsaved, to turn to Christ, and He (bless His name!) will receive thee now, and eternal life shall be thine now; a place in the Church of God, and when Christ comes to gather up His people to meet Him in the air, thou shalt be forever with Him! A. E. B.

A. E. B.

An Outline Chart of Biblical Times, from the Creation to the Eternal State. (Reduced).



EXPLANATORY REFERENCE TABLE

Approx. date	Approx. date	Approx. date	Approx. date
A B. C. 4000	a The Creation	f2 The Deluge	f2 A. D. 33
B A. D. 33	b The Cross	b B. C. 1844	g do.
C A. D. 33-7	c The Church period	c B. C. 1887	h 7 yrs. after h)
D 7 (1000 yrs.)	d The Millennial Kingdom	d B. C. 997	i do.
E 7	e The Eternal State	e B. C. 500	j (1000 yrs. after j)
		e3 7	k (1000 years)
		f A. D. 33	

The Ascension of the Lord
 Jesus
 The Descent of the Holy Spirit
 The Rapture of the Church
 The Appearing of Christ in
 Judgment
 The Binding of Satan
 The Loosing of Satan
 Israel the centre of earthly
 government

AN OUTLINE CHART OF BIBLICAL TIMES FROM THE CREATION TO THE ETERNAL STATE

The Outline Chart of Biblical Times illustrates the dispensational teaching of the Bible by showing the various epochs in their historical sequence and approximate duration. The horizontal line, *A to E*, represents the course of Biblical time from the creation of Adam (Gen. 1.) to the beginning of the eternal state (Rev. xxi. 1-4). This line is interrupted immediately after the crucifixion of Christ (*B*) by the cross-hatched circle (*C*), indicating the church period, the duration of which is unrevealed, and therefore unknown. The calling and destiny of the church being heavenly in contrast with that of Israel, prophetic times and seasons (Acts i. 7) are held in abeyance during the period (*C*). The smaller circle (*D*) represents the universal kingdom of our Lord Jesus Christ, which will be set up shortly after the close of the church period (*C*), and will continue 1,000 years (Rev. xx. 4, 5). The kingdom-age is followed (*D to E*) by the revolt and destruction of Gog and Magog, the final doom of Satan, and the judgment of the wicked dead (Rev. xx. 7-15). Then the eternal state (*E*) begins, never to end. Note that from *A to B* a short vertical line marks each 1,000 years.

Some intermediate events of special importance are also marked on the diagram. The first long period of human history ended with the deluge (*a*) and the salvation of Noah and his family in the ark. That age of about 16½ centuries was not characterized by any known form of governmental restraint, and man's corruption reached such a climax that "the world that then was" perished under God's judgment by the overflow of water (2 Pet. iii. 6). About 425 years later (*b*), Abraham became a tent-dweller in Canaan, being called of God to be the depository of His promises of blessing to the whole earth. These promises were confirmed to Abraham's Seed, Christ (Gal. iii. 16, 17). After a similar period of 430 years, the law of Moses was given at Sinai (*c*), and the nation of Israel accepted the fulfilling of the promises on the condition of their obedience to that law (Exod. xix. 8). The dedication of Solomon's temple to be Jehovah's house on earth took place 480 years later (*d*), but the kingdom of David declining in allegiance to Jehovah, and falling into gross idolatry, world-government was taken from Israel and given to the Gentiles in the days of Nebuchadnezzar (*e*). This period, shown by the dotted line (*e to e2*), is known as "the times of the Gentiles" (Lu. xxi. 24), and continues until world-government is restored to Israel (*D*) at a future date.

The crucifixion of our Lord (*f*) by Israel and the Gentiles (Acts iv. 26, 27) was followed, forty days after His resurrection, by His ascension to the Father (*f2*). Then, at Pentecost (*g*), the Holy Spirit was poured out upon the disciples of Christ in Jerusalem (Acts ii.). At the descent of the Holy Spirit, the church of God on earth was formed, being the body of Christ, Who is the Head. The church-period (*C*) will end (*h*) with the rapture of the saints to be for ever with the Lord at His coming (1 Thess. iv. 14-17).

The short dotted line from (*h*) to (*i*) between the two circles (*C*) and (*D*) represents the prophetic period known as the 70th week of Daniel (Dan. ix. 27), during which the beast (the supreme political ruler) and the false prophet (Antichrist, the supreme religious ruler) will rise to power over the kingdoms of the earth (Rev. xiii.).

They will both be destroyed (Rev. xix. 20) by the public appearing of the Lord Jesus in glory and majesty (*i*). At that time, Satan, "that old serpent," will be cast down into the abyss (*j*), and confined for 1,000 years, after which he will be loosed (*j2*) out of his prison (Rev. xx. 7). He will again deceive the nations of the world, and incite them to combine in rebellious warfare against God and His saints. The insurgents will be devoured by fire from heaven, and the devil will be cast into the lake of fire and brimstone to be tormented for ever and ever (Rev. xx. 7-10).

During the millennium (*D*), the bride, "the Lamb's wife," will reign with Christ over, not upon, the earth. The heavenly bride was seen by John under the figure of a city, which is the seat of government, and her power is owned by the nations of the earth, which bring their glory and honor unto it (Rev. xxi. 9-27). On the earth during (*D*), Israel will be established in the promised land as the metropolis of the world (*k*), and all Gentile kingdoms will be subservient to her, as indicated by the radial lines in (*D*) meeting in the "foursquare" centre.

* * * * *

Scripture shows that there are seven principal ways in which God tests the fidelity of His creature, man; and in all of them man fails and dishonors Him. Not until the eternal state (*E*) does "that which is perfect" come, and then God will be "all in all" (1 Cor. xv. 24-28). There are *seven* trials under *seven* different conditions with *seven* failures before this final state will be reached.

(1) *Innocence*. At his creation, Adam (*A*), not knowing good or evil, was tested for obedience to God's commandment. He disobeyed, and by him sin entered the world, and death by sin. (2) *Conscience*. Man, though possessing a conscience to convict him of guilt, grew worse and worse until the deluge (*a*). Cain slew Abel, despising his good works, his own being evil (1 Jno. iii. 12). (3) *Civil Authority*. After the flood (*a*), authority for civil government was entrusted to Noah and his posterity (Gen. ix. 1-7). Noah himself proved a disorderly person, and Babel (confusion), not order, was the later result of (3) (Gen. xi. 9). (4) *Promise*. Because of prevailing idolatry, God called Abram into Canaan, with the promise (*b*) of blessing to all through him (Gen. xii. 3). The birth of Ishmael proved the failure of Abram to wait for Isaac, the heir of promise and type of Christ. (5) *Law*. The nation of Israel, not knowing their incapacity, undertook to obey the law as a means of life and blessing (*c*), but they had fallen into idolatry before the law actually reached the camp. (6) *Grace*. After the law, grace came by Jesus Christ, appearing to all men (John i. 17; Tit. ii. 11). Though He was crucified (*B*), grace now reigns (*C*) through righteousness (Rom. v. 21). This period ends in a climax of sin, judged by the Lord Himself at His appearing. (7) *Perfect Government*. The world will then enjoy 1,000 years of peace and prosperity under God's Anointed King (*D*). But man's natural heart is unchanged by this display, and at the release of Satan (*j2*), his enmity against God breaks out afresh. Then, divine judgments upon the living and the dead prepare the way for the "new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. iii. 13). This will be the eternal and unchanging state (*E*), in which everything will be of God.

W. J. H.

Copies 1d. each, from, C. A. Hammond, 3 & 4 London House Yard, Paternoster Row, London, E. C. 4, England.

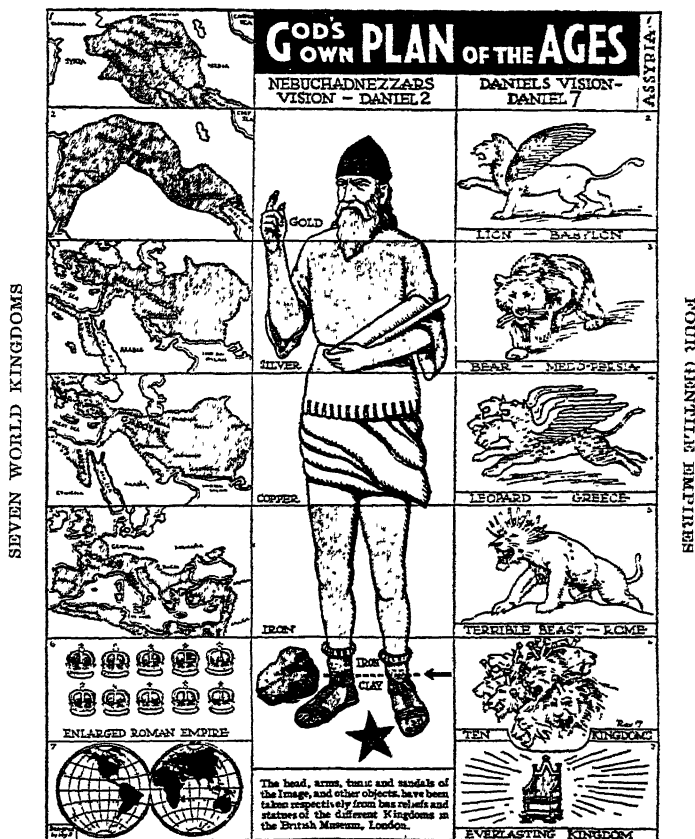
THE FOUR JUDGMENTS

No.	SUBJECT OF JUDGMENT	PERIOD OF JUDGMENT	PLACE OF JUDGMENT	BIBLE REFERENCES	OBSERVATIONS
I.	Of SIN, which has PASSED for the BELIEVER, Christ having been judged for his sins, and he himself "crucified with Christ." Hence, "he that believeth . . . SHALL NOT COME INTO JUDGMENT."	When the Lord Jesus died on the cross, more than nineteen centuries ago.	On Calvary.	PAST John iii. 18. — v. 24. Rom. vi. 6. — viii. 1-3. 2 Cor. v. 21. Gal. ii. 20. Heb. ix. 26. — x. 14-17.	Many of God's dear children are kept from having "peace with God" through the supposition that they have yet to be judged for their sins. <i>Such is not the case, blessed be God; for Christ has been judged in their place, "HAS APPEARED TO PUT AWAY SIN by the sacrifice of Himself," and the Holy Ghost says, "YOUR SINS AND INIQUITIES I WILL REMEMBER NO MORE."</i> Moreover, the believer is "PERFECTED FOREVER," and "SHALL NOT COME INTO JUDGMENT";—
II.	Of the REDEEMED (of all ages), when each shall receive his own REWARD according to his own labor."	After they have been "caught up," in glorified bodies to meet the Lord in the air."	Before the "judgment-seat of Christ."	FUTURE Rom. xiv. 10-12. 1 Cor. iii. 8-15 2 Cor. v. 10. Rev. xxii. 12.	Believers "must all appear before the judgment-seat of Christ," to "receive REWARD," or "suffer LOSS," according to their works on earth. It WILL NOT BE A QUESTION OF HEAVEN OR HELL (since they are all previously in heaven, in "bodies of glory"), but of what reward (if any) they are to get when there. — St. Paul has been "with Christ"—so has the thief—for hundreds of years. How absurd to suppose it has yet to be decided whether they are fit to be there!
III.	Of the LIVING "NATIONS" on the earth, divided like sheep and goats, according to their treatment of the faithful Jewish "Remnant" ("whom the Lord calls my brethren").	At the commencement of the Millennium, or Christ's reign of 1,000 years.	In the "Valley of Jehoshaphat," at the base of the Mount of Olives.	Joel iii. 3-16. Zech. xiv. 1-9. Mat. xxv. 31-46.	By a careful study of Matt. xxv. 31-46, and a comparison with Joel iii. 3-16, and with Zech. xiv. 1-9, it will be seen that this judgment is confined to THE LIVING NATIONS (GENTILES) on the earth when the Lord Jesus returns to reign. This is important to seize, as it is generally confounded with No. IV. judgment, which takes place at least 1,000 years later.
IV.	Of the UNCONVERTED "DEAD."	After the close of the Millennium, or Christ's reign of 1,000 years.	Before the "Great White Throne," after the earth and heaven have fled away.	Rev. xx. 11-15.	This judgment is confined to the only remaining class, viz., the UNCONVERTED DEAD of all ages, who are condemned to their awful doom in the LAKE OF FIRE for ETERNITY.

N. B.—From attention being given to the above, it will be seen that the very commonly received theory of a GENERAL JUDGMENT is absolutely unsupportable from Scripture, and confounds the truth, inasmuch as the accounts of the SUBJECT, PERIOD, PLACE and MANNER of the different judgments bear no resemblance to each other. J. C. T.
Copies are obtainable from most Tract Depots.

GOD'S OWN PLAN OF THE AGES

(Chart Much Reduced)



EXTRACTS

God Himself has given a **Plan of the Ages**. It is in the form of an **Image**, given in a dream, and detailed in Daniel 2.

When God sought to instruct man concerning the **Heavenly** He gave a Tabernacle. His own "pattern of things in the Heavens" (Heb. 9. 23). When He desired to picture the **Earthly**, He used an Image to portray "the Times of the Gentiles" (Luke 21. 24), extending from the days of Nebuchadnezzar (B. C. 606, 2 Kings 24. 1) to the Coming of Christ in Glory (Matt. 25. 31; 1 Peter 4. 11). "The Fullness of the Gentiles" (Rom. 11. 25) is different.

THE IMAGE. God at first created man "in His own image" (Gen. 1. 27). Satan marred that image. God portrays man's history in the form of a Great Image, or Colossus; that Image is smashed to pieces by the Stone (Dan. 2. 34). God is at present taking out a people, to be "conformed to the image of His Son" (Rom. 8. 29). Neither Devil nor man will thwart that purpose in its fulfillment (1 Cor. 15. 49).

The Wonderful Image of Daniel 2, and the wonderful Beasts of Daniel 7, detail the rise, course, character, and destiny of four of the great Empires of man. The **Image** portrays the nature of each Government and its strength; the **Beasts**, the character and tendency of each Empire; the **Metals** show a decrease of **value** and specific gravity, and an increase in **strength**. The Image descends from Absolute Sovereignty to Autocratic Democracy.

THE DIAGRAM is so drawn that the 3 columns run parallel across. *Column 1* shows the different Empires, depicted by God, and found in the world's history. *Col. 2* gives the different parts of the Image relating to the 4 Empires, and the quality of each Empire—gold, silver, iron, etc.; with the "Stone cut out without hands," which demolishes the whole. *Col. 3* gives the various Beasts to indicate the outstanding features, as detailed under each Empire named.

THE DATES, figures, and statements, are as near as can possibly be ascertained. At such a distance of time, it is difficult to find accurate records. Besides, historians and Bible students vary in their judgment as to events, so that all must be taken as approximate; sufficiently correct to be useful.

The Chart sets forth the 7 GREAT WORLD EMPIRES, specially depicting the 4 Image-Empires of gold, silver, copper, iron and clay, in that order . . .

The Church Interval and the Coming FOR His Own.

★ The Coming of the Lord FOR His Saints, as described in 1 Thess. 4. 15-18, is not marked on the chart, as the Image depicts *earthly* kingdoms, and the Church is *Heavenly* (Eph. 1. 3). Before Christ comes to earth *with* His Saints, He will have caught up all the saved of all the ages into the clouds, to be for ever with the Lord (John 14. 3; Acts 1. 10; 1 Cor. 15. 51; 1 Thess. 4. 17; Eph. 5. 27). This is "that Blessed Hope" (Titus 2. 13). "The Morning Star" (Rev. 22. 16). He may come as indicated by a star, ★ in diagram. The last Message from Heaven in the Bible is, "SURELY I COME QUICKLY." O for hearts to respond, "EVEN SO, COME, LORD JESUS" (Rev. 22. 16-20). Hy. P.

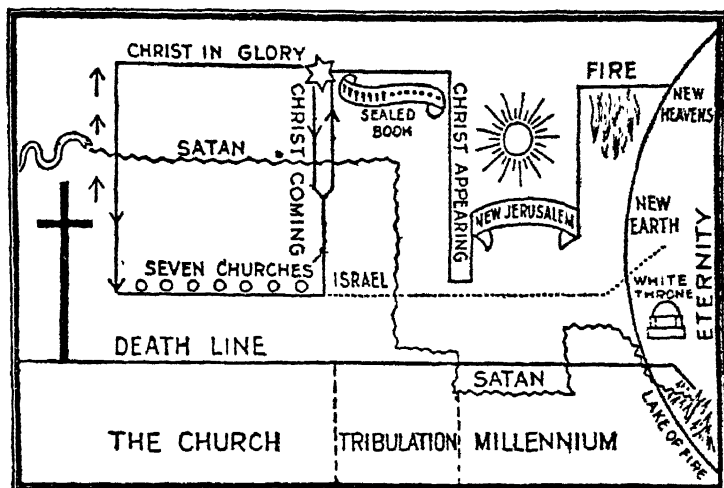
THE SEVEN DISPENSATIONS

Name	Innocence	Conscience	Authority	Promise	Law	Grace	Millennium
Beginning	Genesis 1:26-29	Genesis 3:22	Genesis 9:1-3	Genesis 12:1-3	Exodus 12:2, 42	Acts 2:1-4	Revelation 11:15
Responsibility	Genesis 2:16-17	Genesis 4:3,7	Genesis 9:3-7		Exodus 19:5	Acts 2:38	Psalms 27:11
Failure	Genesis 3:6	Genesis 6:5,12	Genesis 11:1-4		2 Kings 17:7-20	1 Timothy 4:1-3	Revelation 20:7-9
Judgment	Genesis 3:14-24	Genesis 7:11-23	Genesis 11:5-9	Exodus 1:8-14	2 Kings 17:1-6. Is. 2 Kings 25:1-11 Ju	2 Thessa-lonians 2:7-12	Revelation 20:10-15
Duration		1656 Years	452 Years	505 Years	1387 Years		1000 Years
Opening and Closing of the Period	Adam and Eve	Adam to Noah	Noah to Abram	Abraham to Moses	Moses to Christ	Pentecost to Christ's Coming	Christ's Coming to Great White Throne

(See also "The Seven Dispensations," and "The Eight Covenants," in the Index of the Scofield Bible).

In most Dispensational Charts, the plan is to call the period of time from Abraham to the Cross of Christ the Dispensation of the Law, and from the Cross to "The Great Tribulation" the "Church" Dispensation; while the plan of others is to call the period following Abraham, "Promise," and from the Cross to the Millennium the Dispensation of "Grace;" omitting to mention that "The Great Tribulation" is a Dispensation. The disadvantage of the latter plan is that some Tribulationists endeavor to make a bad use of it in their attempts to teach that the Church will pass through "The Great Tribulation," and that Christ-rejectors will then have a "Second Chance" to be saved, which is contrary to scripture. (2 Thess. ii. 10-12). But, can you imagine such a thing, as Rev. vi. to xviii. referring to the Church!

THE PROPHETIC HISTORY OF SATAN



Explanation of the Diagram.

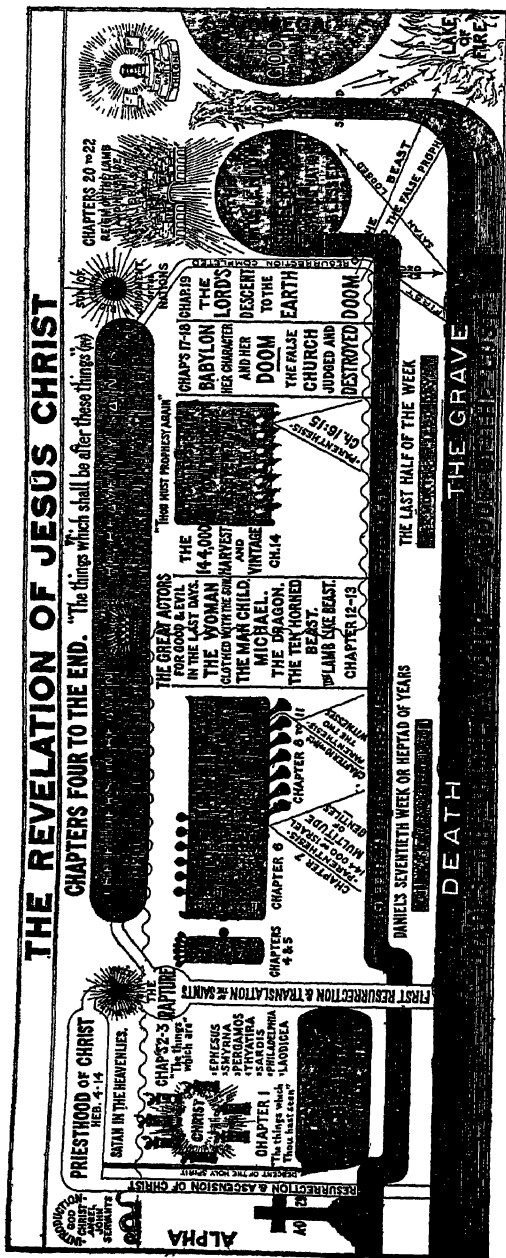
Commencing with the enmity of "the old serpent" at the Cross (page 15), the upward arrows indicate the Ascension, the wavy line the work of the "roaring lion," or "the angel of light" in the Church. At the close of the Church Age Christ will come and take His own home, as indicated by the downward and upward arrows (15). A short day of Satan's power is followed by a downward swoop (see wavy line), when the devil and his angels are cast out of the heavenly places (15). During the thousand years of Christ's Millennial Reign he will be bound in the abyss (see wavy line at lowest part). At the close the line again ascends, for Satan will be let loose (16), finally ending in "the lake of fire" (16).

From the fall of man, what direful consequences! By man came sin, and death by sin. All the sorrow and suffering of humanity, the sin and death that follow it, are marks of the slimy trail of the serpent! Even the lower creation has been involved in the ruin. What a joy will be the final victory over this hateful foe!

J. J. SIMS.

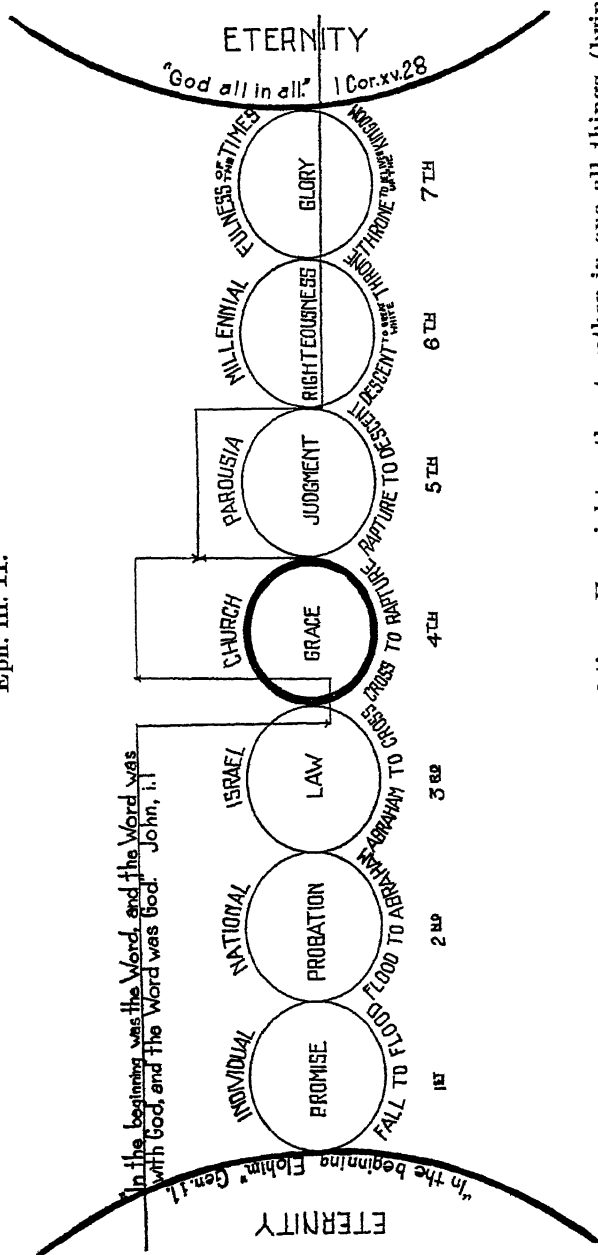
For scripture proof of the above "Explanation," see pages 15 and 16 of the pamphlet, "The History of that Old Serpent the Devil," by J. J. Sims. (2d. Pickering and Inglis.)

A Chart Illustrative of the Book of Revelation (much reduced), by H. A. I. (15c. Loizeaux Bros.)

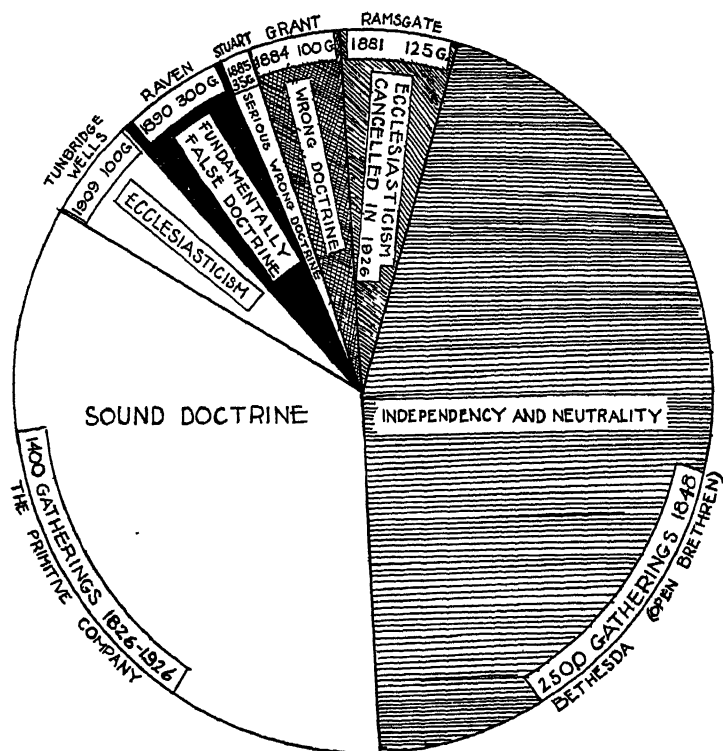


"The Revelation," signifies "the Vell rolled aside." These visions were seen and the prophecy written by John in the Roman convict establishment of Patmos, an island of about twenty-five miles in circumference, and about the year A. D. 96. This is the book of the throne, the book of judgment. The Church is seen in patience, and her foes in power. Before the close of the book we see Christ acknowledged as King of Kings and Lord of lords; Satan bound for a thousand years, and finally cast into the lake of fire. Between the rejection of the King as now, and His reigning, the vials of judgment are poured upon this earth, during the great tribulation. The Church, having been caught up to heaven previous to this, "comes down from God out of heaven," as "the holy city," at the close of the book. A blessing is pronounced upon the reader. (Rev. 1, 8).

"THE PLAN OF THE AGES"
(DISPENSATIONS)
Eph. iii. 11.



"That in the dispensation of the fulness of times He might gather together in one all things (bring all things to a climax) in Christ, both which are in heaven, and which are on earth; even in Him" (Eph. i. 10).
L. W. G. A.



A CHART OF THE SEVEN SECTIONS OF THE BRETHREN

On this Chart, the letter "G" signifies gatherings. The estimated number of gatherings in each Section agrees with the general historical picture; and it does not necessarily mean that there were or are that many either originally or at the present time, but the estimates apply to some typical period of their history. "Ecclesiasticism" means ecclesiastical assumption. All of the Sections named here are Exclusive Brethren, except the one named Bethesda. All independent or congregational meetings are not considered in good standing by Bethesda, otherwise there would be more than 2500 gatherings or meetings. However, the line between The Primitive Company and Bethesda in the above Chart can be changed to the left with a pencil as far as desired. Most of the meetings of the Open Brethren are in the British Isles.

The Primitive Company consists of those exclusives who refuse the ecclesiastical assumption, and the errors concerning the Person and work of Christ, which have caused disruptions since 1884; and it is in this sense that they have remained "primitive" as exclusive brethren were during their first 57 years, from 1827 to 1884. Most of their meetings are in Continental Europe, there being in Germany alone more than 700 of their assemblies, a number of

which have 700 and more in fellowship. But all brethren disavow seeking numbers, and deny that they are conclusive evidence of the Lord's approval, and are averse to any thought of statistics about themselves, lest it should be a mistake similar to that of David numbering the people, in 1 Chronicles xxi. 1-22. And Deut. vii. 6-8; Judges vii. 2-21 and 1 Sam. xiv. 6; xxii. 1, 2 are familiar scriptures in this connection. Novices, and the young and inexperienced, are liable to be influenced or misled by the attraction of large numbers, and to blindly follow the crowd.

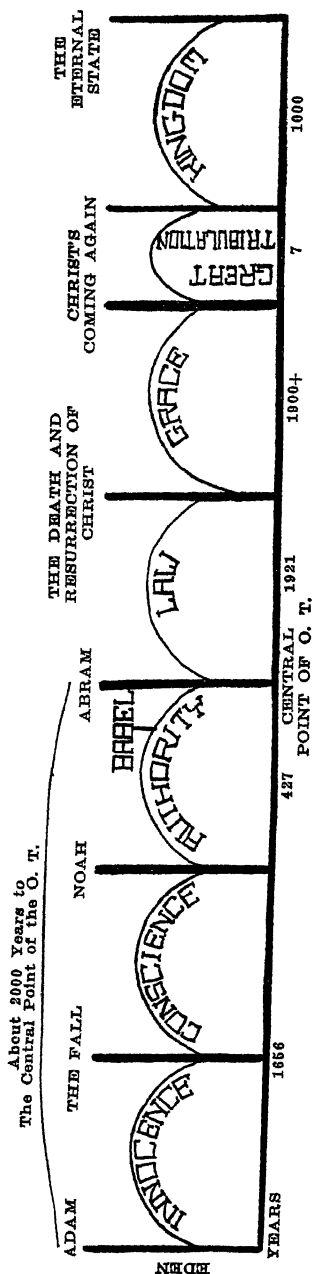
The views and principles of the Primitive Company and of the Tunbridge Wells section are identical, which is the reason why both are white. The line between them, which represents separation because of pride only, I should have drawn very faintly, so that in case the proposed and longed for reunion takes place it could be removed with an eraser.

It has been estimated that there are a total of 7000 meetings of all "brethren," or New Testament Companies of Christians, but we are unable to account for so many, unless numbers are included who simply claim to be undenominational, or independent, or unattached, and others who are "all-sectarian," and movements which merely concede liberty of ministry, and certain faith movements, and a multitude of simple mission stations and out-stations, etc., etc. If, as has been reported, there are more New Testament Companies of Christians in Russia than in the British Isles, only a few that are verified are included here. In China, from Manchuria on the North to Kwangtung in the South, there are numerous new groups of assemblies gathered in the Name of Jesus only, but as they claim no connection with the brethren, they are not included. And if some or many of the 1200 independent churches in Nigeria are New Testament Companies of Christians, these are not included either. We could not accept or use the term "Independent Companies" as being synonymous with "New Testament Companies," and we do not say that anyone else does either.

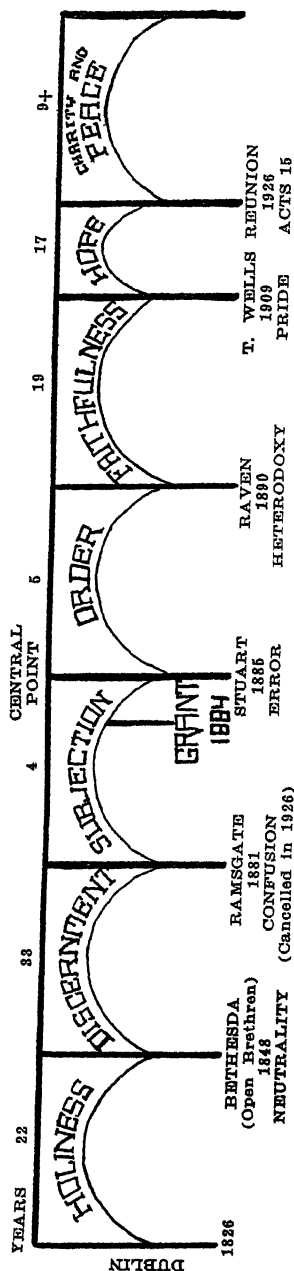
The reader may think that the number of Sections or Divisions (they never say "bodies") among the brethren is large, but not many sizable companies or groups of professing Christians counting their adherents *throughout the world* have less; for the *Census of Religious Bodies in the U. S., 1926, Vol. 2 (\$2)*, which can be found in nearly all American public city libraries, gives the numbers among some of the denominations as follows: Baptist bodies, 18; Eastern Orthodox bodies, 8; Lutheran bodies, 22; Mennonite, 17; Methodist, 19; Presbyterian, 9; Quakers or Friends, 4, etc., etc., and these are their respective numbers of bodies in the U. S. only, while here those of the brethren include all in the whole world.

The same Census Report designates the various Sections of the Brethren by Numbers only, as follows: the Grant Section as No. 1; the "Open" or Bethesda Section, No. 2; the Primitive Section, No. 3; the Raven Section, No. 4; the Tunbridge Wells Section, No. 5; and the Glanton Section No. 6. It states that in the U. S. there are 13,497 "Open" Brethren, and 9,464 Exclusive Brethren. Certain other statistics and assertions about the Brethren, we do not refer to here, because they would call for criticism on our part. There are no up-to-date statistics, but we may mention that *Whitaker's Almanac*, London, 1935, which gives no statistics on this subject later than 1929, says: "The Brethren in the British Isles number about 80,000, of whom five-eighths belong to the 'Open' body."

W. F. K.

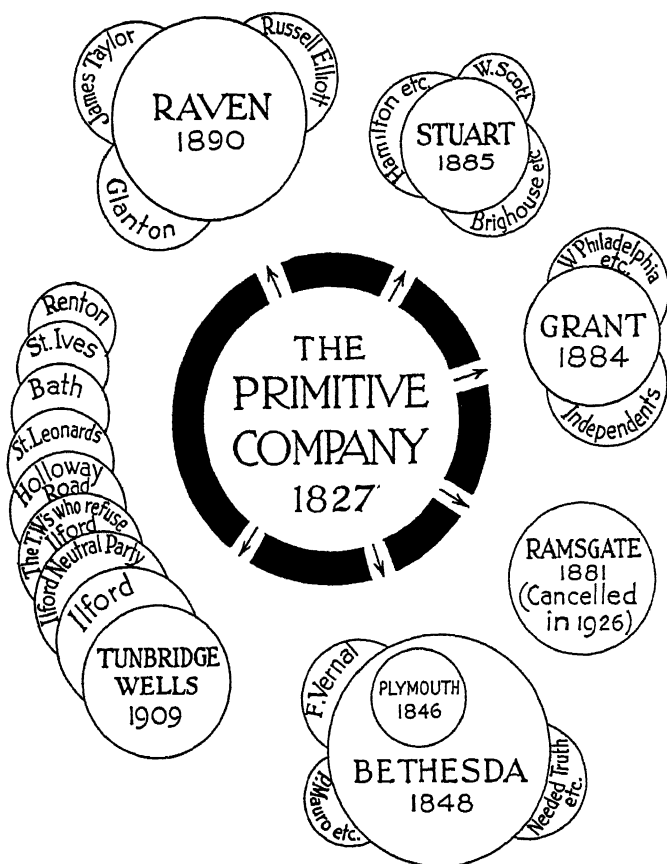


THE SEVEN DISPENSATIONS OF SCRIPTURE



THE SEVEN EPOCHS OF THE BRETHREN

W. F. K.



A CIRCLE CHART OF THE BRETHREN

The above Circle Chart is really *A Chart of the Secessions Among the Brethren*, for it illustrates that particular phase of their History since the year 1846. The six arrows point to the several Secessions to which the various groups of Christians went out, when they separated themselves, on the dates here shown. The Secessions are called Divergencies, and the Bethesda (including Plymouth), Ramsgate, Grant, Stuart, Raven and Tunbridge Wells Divergencies are represented by six Circles. Within the Ramsgate Circle, the words "Cancelled in 1926," mean that at "The Reunion of 1926" this breach or Divergence was healed, and no longer exists. The names within the semi-circles affixed to the Circles, signify minor Cleavages within that particular Section of the Brethren.

The number of assemblies comprising The Primitive Company is more than one hundred per cent greater than any of the Secessions, except the first, and the number of individuals that went out in these Secessions was comparatively small. When persons who are godly come from any of the various remote subdivisions and apply for fellowship with the Primitive Company, the subdivisions are ignored, and none outside the six primary Secessions or divisions are taken into consideration.

The Primitive Company is firmly and unalterably opposed to any neutrality in the face of known or proved and admitted evil; but where the excuses offered for any particular Secession were of a purely ecclesiastical nature, there is no godly, scriptural, moral nor doctrinal reason why the outward movement of individuals who were carried away by them should not by God's grace be reversed, and the arrows turned in the opposite direction. That the brethren have failed, they themselves freely admit; but let any would-be critics consider the question, "Would they have done any better?" W. F. K. (Copies of this Chart and the two preceding ones, in one pamphlet, 5c. From: W. F. Knapp, 120 West Maple Ave., Denver, Colo.)

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- "The Plan of the Ages," by L. W. G. A. 2d. (The Hulbert Publishing Co., 130 Renfield St., Glasgow, Scotland).
- "From Eternity to Eternity." 30c. (Bible Truth Depot, 1112 North Taylor Ave., St. Louis, Mo.).
- "The Four Judgments." 4d. per dozen. Or, a Chart printed in colors, size 32x22 inches, with Companion. 1s. (Morrish).
- "The Epochs and Dispensations of Scripture," by J. A. Savage. In colors. Size 24x18 inches. 1s. 6d. (Morrish).
- "The Tabernacle in the Wilderness," by J. A. S. In colors. Size 32x23½ inches. 3s. (Morrish).
- "The Prophetic Stream of Time," by Sir E. Denny. 5s. (Morrish).
- "Age After Age" (1936), by W. G. T. 75c. (C. A. Hammond).
- Models of, "The Tabernacle in the Wilderness, its Furniture, and its Court." Made on scale, one inch to the cubit. (C. Knapp, Delmar, N. Y.).

CHAPTER XII

THE FELLOWSHIP CONFERENCES AND REUNION OF 1926

Index to some Correspondence, etc., during 1926, relating
to the Reunion of those who had become divided in 1881.

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8 April 9. Mr. O. H. replied to Mr. T. D.: "I am arranging for the whole of our correspondence to be laid before the brethren at the monthly brothers' meeting, to be held next week, if the Lord permit; and the result will be communicated to you by me or some other brother."	751
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THE FELLOWSHIP CONFERENCES AND REUNION OF 1926

While those who went or continued with Blackheath and Mr. W. Kelly in 1881, retained no connection with any of those assemblies which later became divided because some of them persisted in allowing Mr. F. E. Raven to continue spreading his false doctrines among them in 1890; yet, through the timely and valuable aid rendered by Mr. Kelly in writing refutations and exposures of those false doctrines, there was formed a sympathy; and, perhaps we may say, a point of contact between him and those who had refused Mr. Raven and his supporters. It is so well known that Mr. Kelly's numerous other writings are highly prized among all brethren, that it is hardly needful to mention it here.

Then, about the year 1920, there began a then semi-private correspondence between some of those who refused F. E. Raven in 1890 and *disagreed* with Tunbridge Wells in 1909, and some of those from whom they had previously become *separated in 1881*; expressing much exercise and deep sorrow over the occurrence and long continuance of this last mentioned division. This exercise and sorrow extends also to those who *agreed* with T. W. in 1909; but it is much regretted that they were not represented, or at least not finally included in the Reunion of July 10th, 1926. Of course the so-called T. W. brethren have had many demoralizing and ruinous troubles among themselves; and therefore occupation with these would naturally retard any movement towards, or even any free expression of exercise concerning a Reunion such as we are here summarizing.

Nevertheless, shortly before his departure to be "with Christ," Mr. F. C. Blount, who was a representative and valued teacher among them in America; briefly wrote, in a paper entitled "*Be At Peace Among Yourselves*," such a frank, searching and appropriate attestation of the exercises of many with T. W., that we give it a place at the commencement of this chapter; asking the reader to kindly remember that the rest of the chapter is concerning those with whom the late Mr. William Kelly was associated, and those who *disagreed* with T. W. in 1909.

BE AT PEACE AMONG YOURSELVES

"Be at peace among yourselves." Alas! how often the opposite of this is true in assemblies. Too frequently there is a state of cannibalism. "If ye bite and devour one another, take heed that ye be not consumed one of another." "Consumed!"—reduced to ashes. Are there not some meetings

where this residue is about all that is left? It has not been the wrecker from without; we have perished in mutual slaughter. More than one saint bears the marks of this deadly conflict; and more than one has died of a broken heart. "*In the world ye shall have tribulation.*" We have a right to expect better things *in the assembly*.

"Be at peace among yourselves." (1 Thess. v. 13). The word Jerusalem means "a dwelling in peace." Each meeting should be a kind of miniature Jerusalem. One is met with, "Wisdom that is from above is *first* pure, *then* peaceable." But the one who allows the flesh in correcting evil is allowing the very thing he is contending against; and he seeks the cleansing of another with soiled hands, as it were. To use the "water of separation" you must be "a clean person" (Num. xix.). Moreover, it does not say, "Wisdom that is from above is *only* pure," but *first* pure;" clearly implying it has other qualities. It is "peaceable, *gentle*, and *easy to be intreated*, *full of mercy*," etc. One mourns that the traits of gentleness and mercy are far too often wanting in those who contend for purity. And yet, God has joined these together, and shall we divorce them? "Truth" has its companion virtue: "By *mercy* and *truth* iniquity is purged."

Do not miss, "*full of mercy.*" One would not contend for the toleration of evil, for holiness becometh the house of the Lord forever. HIS GLORY MUST BE MAINTAINED. But is holiness secured, and His glory maintained at the sacrifice of the graces He enjoins—"meekness," "gentleness," and "mercy?" It does not cover the case to say, "If a brother lose his temper in trying to prove that 2 and 2 make 4, it is too bad he lost his temper, but 2 and 2 make 4 just the same." The thing we are considering is not a cold, abstract proposition; it involves *consciences and hearts*, and our behavior *before God*, and cannot be thus curtly dismissed. Nor is it a mere question of "proving;" it is a dealing with souls and with *what is due His glory*, and this will involve the consideration of the ways of the cleanser, as of the ways of the one to be cleansed. Is not *His honor* as much connected with my conduct in setting things right; as with the conduct of the one who is already gone wrong? Beloved brethren; in many who are most zealous for the truth in this connection, there is *room for self-judgment*; indeed the dust becomes us every one. Ignorance of the devils devices has contributed to the present confusion. If he can spoil an action by carrying us *beyond the truth* in dealing with sin (and it is difficult not to do this), he has triumphed.

You cannot wash a brother's feet with a club. You can make him black and blue, but this does not accomplish his

cleansing. Nor is this a long distance action, as by a mop. You must be *at his feet* to really cleanse them. And do not forget the action of the "towel." The thing should be done so thoroughly that nothing is left to even suggest to you that the brother *ever needed cleansing*; otherwise you are indulging lack of confidence, and the breach remains. Upon hearing another say, "I have no confidence in that brother," the one spoken to replied, "Have you any in yourself?" The truth has a reflex action; so when you direct it at another, you may *feel the edge of it yourself*, and should.

"If a man be overtaken in a fault, ye which are spiritual restore such an one *in the spirit of meekness*; considering thyself, lest thou also be tempted."

If there is one place more than another where we betray our *unspirituality*, it is in our inability to restore the overtaken. I solemnly believe *the Lord has a controversy with us*, not only for what we allow in others; but for what we allow in ourselves in *our manner* of handling the issues in the assemblies; and for the spirit and temper of our action towards those failing. We might ponder with profit Psalm ciii. 8-14. Do not yield an atom of truth. "Stand fast" and "hold fast." But *stand where His searching light shines on you as on your brother*, and hold "the truth as it is in Jesus," Who was "meek and lowly in heart." He was the great Peace maker; and *it cost Him most dearly*. To us He says, "*Blessed are the peacemakers.*" It may cost us something to make peace, but in it we are blessed.

How much we have missed, just here. But "the peace of Christ" must preside in our own hearts (Col. iii. 15) if it spreads to others. "The fruit of righteousness is sown in peace of *them that make peace.*" Are you a *peacemaker*, or are you sowing discord? With Christ before our hearts we shall feel that there is *the same mercy for others that there is for ourselves*. It should be written before our souls in letters bold and bright, "GOD IS RICH IN MERCY." Had it not been shown us in lingering patience, as sinners or as saints, what would be our estate? It will never degenerate in the toleration of evil, in ourselves or in others; but in numberless instances it would have carried where we have not gone; and some might be within, who are now without. May we *feel it* with God, or for those who have been dealt with in faithful discipline may we cultivate the spirit of "For since I spake against him I do earnestly remember him still."

One would speak frankly, and fearlessly, since before Him we should be transparent and unafraid. Has not one felt a jar of spirit upon entering a meeting, only to find later that this meeting is broken up into little parties and factions,

on purely natural grounds? or maybe fleshly? Social and other distinctions have formed a breach wholly unbecoming those gathered around "*the Lord of Glory*." . . What a leveler this title carries! I have no doubt the Spirit of God adopts this as suited to the line of things before Him in James two. Whatever my rank, what am I in such a presence? While the servant is not to indulge undue familiarity with his master because on common ground in the assembly; *in the assembly*, we are all saved by grace and heirs together of the same glory; one the tenant of a mansion, the other of a hovel; both the heirs of a universe forever. We are saved alike; through the merit of Another; our standing in Christ is the same—"neither bond nor free." How sweetly it is added, "*But Christ is all, and in all.*" Those beneath us in earthly station may outshine us there. Joab's name is not mentioned amongst David's "mighty men," but the name of his armorbearer is. He may be just one of low degree, but choice, as filling the place assigned him by God "in the body." That man is most cultured who is most *with God*. This shivers our rude human standards, but what so refining as "the holiest of all?"

And then, is it not to be deplored that personal feeling is sometimes covered with the screen of concern for His glory? "Your brethren that hated you, that *cast you out* for My name's sake, said, Let the Lord be glorified." It is added, "But He shall appear to your joy, and they shall be ashamed."

I am aware that we have made a dismal descent to strike this point, but when you find the failures of some *minified*, whilst those of others are *magnified*, and this in the same meeting, you begin to wonder if this "concern" has not behind it mixed motives, wholly unbecoming those that have at heart *the honor of His name*. In this, I would not furnish relief for those reaping the fruit of their sin, but I would lay bare that subtle and specious evil that too often passes undetected, and that has not only failed to secure *His Name* from reproach, but has plunged the meeting into confusion, breaking the free flow of *love and fellowship* until it is anything but a "dwelling in peace."

The Lord pity us in our feebleness and failure. May we walk with bowed head and chastened spirit; alive to *His interests*, while cultivating that *love* that "covers a multitude of sins" from others, rather than carry it before them. To indulge in ourselves what we decry in others, spells disaster.

True love, and not mere sentiment will take a shape according to the state of the object of it. It will not al-

ways be an affable thing. It will seek *the blessing*, and not merely the gratification of its object. But laxity is not to be met with *legality*. When Timothy has lost his courage, and Demas has gone to the world, and "all have turned away," Paul writes, "Be strong in the *grace* that is in Christ Jesus." He who *loved them to the end* could say, "If I wash thee not, thou hast no part with Me." He "loved the church and gave Himself for it." But, in the midst of its failure, He is "girt about the breasts with a golden girdle;" His love is restrained, righteously held in. As one recently wrote me, commenting on the expression, "righteously restrained," "I should be sure *that* is what I mean when I say it. One needs to guard against a phrase as being used from habit. I have seen it used, unconsciously no doubt, as a cloak for impatience and personal feeling."

A good test might be, does it gratify, or grieve me? Do I feel it in love? Do I carry it as a sorrow? Do I tell it to others, or to Him?

F. C. B.

MAINTAINING GOD'S GLORY IN THE TESTIMONY

"We have all grievously failed in maintaining it (the testimony) and God's glory in it."

J. N. D.

For Private Circulation

The following is a copy of the invitation which led to the correspondence between Mr. O. H. and Mr. T. D.

Blackheath, England,
March, 1926.

Dear Brother in Christ,

The enclosed notice is sent you, to be made known in your meeting. The invitation is in accordance with a decision taken, without a dissenting voice; by a recent monthly meeting of brothers among those with whom the late Mr. W. Kelly was associated.

It is hoped thereby to give opportunity for becoming acquainted, and peradventure, by *the Lord's blessing* for a growing *understanding* of one another, in the *recognition* of our mutual faith and desire to glorify Him.

May the grace of our Lord Jesus Christ be with you.

Yours sincerely in Him,

T. D.

MANSFIELD ROAD

A FELLOWSHIP MEETING WILL BE HELD (D. V.)

On Saturday, 13th March, 1926

Tea at 5:30 p.m.

Open Meeting 6:30 to 8 p.m.

Finsbury Park, London,
10th March, 1926.

Beloved Brother in Christ,

Accept my hearty thanks for yours of the 8th inst., with its enclosed invitation to a *fellowship meeting* at Mansfield Road next Saturday; though, personally, I shall not be able to be present, as I expect, if the Lord permit, to be at Broadstairs for the week-end; according to a previous engagement. Your letter with enclosure arrived just in time to enable me to read it to my brethren at Woodstock Room, London, at our weekly prayer meeting on Monday.

But your letter had a deeper significance to me than that of a token of *brotherly love* from those unknown by face. For noting, as you write, that this invitation is sent out unanimously by the brethren with you; I would take it that "*God had prepared*" (2 Chron. xxix. 36) you to do this, and I would accept it as *an answer to prayers*. For a long time my constant daily prayer has been (and I am sure, yours also) that He might work graciously; not only "a growing understanding of one another in the recognition of our mutual faith and desire to glorify Him;" but to *heal the breach* which has separated us these many years.

The knowledge that the Lord is at hand, and *His patient and gracious dealing* with His beloved Saints so that we might be found waiting and watching for Him, as those who hope with perfect steadfastness in the grace which will be brought at the revelation of Jesus Christ; above all the knowledge of what He has wrought in our days *to effect this*, may well bow and *humble us* as to the way we have answered to His love and grace. True it is (and blessed be His Name) that if we are unfaithful, *He abides faithful*, for He cannot deny Himself; and therefore "we know we shall be like Him, for we shall see Him as He is." Yet the apostle, while assuring the Saints that God hath set us for obtaining salvation through our Lord Jesus Christ; desired their love to each other and all to abound; to the confirming of their hearts *unblamable in holiness* before our God and Father at the coming of our Lord Jesus Christ with all His Saints.

Surely we may well be exercised and humbled before God as to the state in which we find ourselves, and *seek His face* that He might give us a little *reviving* in our low estate; and, if so be, we might yet be found, ere He come, *perfectly united* (note J. N. D.'s remark on this word: if broken, restored to one complete and perfect whole) in the same mind and same opinion, and so be like minded one toward another *according to Christ*. It is evident and, I trust, accepted by

all, that this work must be *by the Spirit of God*; mere human efforts are but attempts to heal the breach slightly, and make confusion only worse. For this very reason, having made my *prayer* to our God, I have waited for Him to work, if He saw well to do so, and refrained from bringing myself the matter forward in any way.

I take your letter and invitation to be *an answer* from Him that He is working; and now put the following for consideration before you and the brethren who have sent the invitation.

The fact of our divided condition is a proof that the Lord has had, and has, a serious controversy with us as to our moral and spiritual state: He searches the hearts and reins, and seeks truth in the inward parts; and looks there for *a condition* answering in truth to our outward and professed *position* in the midst of the confusion of Christendom. He has seen fit to bring to the light our true moral condition, so that we have become largely a by-word, and, more sad still, a stumbling block to many simple believers, who are repelled, and mistrust the truth because of our conduct; when we ought to commend ourselves to their consciences *before God by manifestation of the truth*. The Lord is righteous, and therefore I own that these divisions were of Him, however we may attribute them to the blame of particular individuals. An Abijah may of old have attributed the division in Israel to the revolt of Jeroboam, servant of Solomon, and to vain men, children of Belial; but the word of God declared by the Man of God, "this thing is from Me."

I start my observation with this: *our moral state*, our hearts attitude *towards Christ* (espoused to one Man, to be presented as a chaste virgin to Him) were *the occasion and brought on the breach*; it was from Him. And *He alone* can heal the breach. I know that some say that a breach once made, is never healed, and that to pray for healing is not according to God's mind. But with David's prayer—a man after His heart, in Ps. lx. 2, I do not accept the thought. Even if it were a proved fact in the past, I would be slow to believe that it is never in God's mind to heal a breach; when *the prophet speaks with divine approval* of the one called a "*Repairer of the breach*," while on the other hand a woe is pronounced on those who are "*not grieved for the breach of Joseph*."

But I affirm that it must be *the work of the Spirit of God*, a work done *in truth*; such a work will necessarily declare itself in a "*grief according to God*," and by an upright confession of *our failure*. My brother, should this not be

possible? Rather should it not be possible with God *to effect this*? That we might come together, not to look askance at each other, not to lay blame on the other; but to *unite* in confession of *our* failure in spiritual understanding to meet the devices of Satan whose efforts are ever towards scattering, and above all of our lack in the *simplicity* as to Christ.

I am convinced that without *confession* there can be no healing in truth, so as to be *perfectly united*; I am equally convinced that a confession, which has in mind *my brother's* fault more than *my own*, is *not a sorrow according to God*. But oh! that God might bring us together to be bowed together in confession of our *common* failure. That is what I am seeking from God. Is anything too hard for Him?

With love in Christ to the brethren with you,

Yours Affectionately in Him,

O. H.

P.S. Let me add an extract from a letter of J. N. D. dated July 30, 1852, giving reasons for a meeting held then, of a kind which is now in my mind:

"Now as to the meeting. . . . You speak of parties and so on; my mind is quite off this ground. I believe that a *testimony* was confided to brethren in these latter days; which they had to maintain *in the unity of the Spirit*. God, I believe, has in no way given up this testimony; but I believe brethren, we all, have grievously *failed in maintaining it* and God's glory in it. This was a ground for humiliation. As to confession, it was left to every one to acknowledge in his heart—aloud, of course, if he thought right—his own part in the bringing in the evil. The meeting was for humiliation only, and that we might *be in our right place* before God.

"As to the *causes*, I, of course did not prescribe the confession of any, but they date *long before* the B. affair. This was but a *consequence*, and it is just in owning *ourselves* the guilty party from grievous failure; and thus getting right in our own place of humbleness before God, that He could help us as to any circumstances arisen since. To raise the question as some have, as taking the clean place against the unclean, would have been to get out of *our own place before God*; to take, in that which God had chastened us, the place of righteousness.

"Is it that my judgment is altered as to ———? Not at all, but I am outside and beyond that question. I am upon my own evil before God—humbled, because we *have not maintained His glory*. Each would in such case, if led to it, confess *his own* fault. It was an effect. The meeting was for humiliation. There were prayers that we might be led deeper into it, brought to know more fully our real place before God. *Humiliation* was the one object of the meeting. It was left to God to direct any particular *confession*."

Cheering Comments on the First Fellowship Conference

Blackheath, England,
18th March, 1926.

My dear Brother in Christ,

I found your letter of the 10th inst. a great cheer and confirmation: my warm thanks. I am replying at the first opportunity. You would hear what an altogether wonderful response there was on the part of brethren with you; last Saturday's meeting must indeed have given joy to *Him who redeemed us*. The fact of our being together—not a mere possibility, but a fact; made us very conscious indeed that *His Spirit* had wrought. The reason that your letter was so great a strengthening to me was, that what you regarded as the deep significance of our unanimous invitation was exactly what I felt at our brothers' meeting where it happened. All the more welcome was your letter, because you were the first to regard the matter so—though I spoke in this sense to several of our own without eliciting the acquiescent response I expected. And you wrote it spontaneously. This is a true token, for which I am grateful to Him and to you.

And then Saturday's meeting—As I watched "yours" come in one after another in numbers as many as "our own," I had to watch lest feelings overcame. Yes, it is the Lord's doing, and it is marvellous in our eyes.

I cannot doubt that things are ripe for that deeper thing which you suggest: I shall read your letter D. V. at our next brothers' meeting, and let you know its reception. Nothing is more acceptable to my own mind than such a meeting as you suggest. And so *the separation ought to end*; but if it were not so, I for one would be prepared to wait on any brother's scruples, because I think no brother, nor any meeting ought to feel compelled to act apart from a conviction of its own, inwrought by God. At the same time those who have scruples would have *grace*, I hope, not to force their will on others who felt *the Lord had opened the way to fellowship again*. With gentle and wise *forbearance* (which I expect to see by His grace) all round, there are no difficulties that cannot be cleared away gradually.

Yours affectionately in Christ,

T. D.

Finsbury Park, London,
22nd March, 1926.

Beloved Brother in Christ,

Your letter of the 18th inst. has been a great encouragement to me in every way; deepening in my soul the conviction that this movement which you have started *is of the*

Lord. Your response that we might come together for the purpose mentioned in my letter, with the additional remark to bear patiently with any brother's scruple as to such a meeting, fully expresses my own thought; so that I can only *thank the Lord* for such oneness of mind. The very confidence that *He is working*; enables us to await patiently *His time* to complete the work He has begun.

As the Lord has given you (and those with you) the grace to be the first in this movement to bring us together; I shall wait your further letter on the result of your next brothers' meeting; when I hope to be able to appeal to the brethren to whom your original invitation was sent.

Yours affectionately in Christ,

O. H.

Blackheath, England,
7th April, 1926.

My dear Brother in Christ,

As promised I read your letters of the 10th and 22nd March at our London brothers' meeting last night. There was *complete agreement* as to your proposal for a meeting for prayer and *humiliation*, and precisely on the lines you have indicated and supported by an extract from J. N. D., viz. a *confession* of our *common failure*.

Already there was evidence of deep feeling and brokenness of spirit; may the Lord deepen this still in the hearts of us all. So far as we are concerned, it simply remains therefore to arrange for such a meeting. The brethren expressed themselves as willing to fall in with anything that suits the convenience of yours, and are ready to make the arrangements, or to co-operate with you, or simply to accept your invitation—just as it may commend itself to you all.

If to co-operate, or so, ourselves to arrange, I should have the fellowship of my brethren in undertaking this on their behalf. If the way should be clear, a date about two or three weeks from now was suggested, God willing; also that it should be understood that we should on such an occasion *refrain completely* from singing, and confine ourselves strictly (in conscience towards Him whom we seek to honor) to the object proposed. May the *wisdom that is from above* guide you, and the grace of our Lord Jesus Christ be with you all.

Affectionately yours in Him,

T. D.

Finsbury Park, London,
9th April, 1926.

Beloved Brother,

My best thanks to you and the brethren with you for your letter of 7th inst., the contents of which have strengthened in my soul the confidence that *the Lord* is moving in this matter by *His Spirit*. I am arranging that the whole of our correspondence be laid before the brethren at the monthly brothers' meeting, to be held next week, if the Lord permit, and the result shall be communicated to you by me or some other brother. I am in perfect agreement with all that you write, and look to the Lord that He may grant unanimity at our meeting as to yours. Will you please also do so for us?

Yours affectionately in Him,
O. H.

Collective Endorsement and Continuation of Conferences

To the Saints gathered to the Name of the Lord Jesus Christ at . . .

Beloved Brethren,

You will probably have heard before receiving this letter of a *Fellowship Meeting* held in London on March 13th last, by invitation of the brethren known amongst us as those with whom Mr. W. Kelly was in fellowship.

This invitation was so favorably received, and so largely responded to by brothers and sisters amongst us, that it was felt by many to be a hopeful indication that *God is working* in answer to many prayers for *restoration of fellowship* between us, and these Saints from whom we have been so long outwardly separated.

These hopes and desires are so fully expressed in the letters that passed between our brother Mr. O. H. and Mr. T. D. (who signed the invitation), that they were *read and considered at the Monthly Meeting of brothers at Clarendon Room* on Tuesday, April 13th, and it was then thought desirable that a *united meeting* for prayer and humiliation as therein suggested should be held, God willing, as soon as convenient, for all brothers in the two fellowships concerned, as a preliminary step to *the desired reunion*.

It is unnecessary for us to add anything to what is expressed in the letters and the invitation which led to this interchange; but we trust that the proposal will commend itself to all the Saints with you as being "of God;" and that if none among you is able to be present, you will unite with us in humbling ourselves under the mighty hand of our God, and *seeking grace from Him* to contend together

earnestly for the faith once delivered to the saints, endeavoring to keep the unity of the Spirit in the bond of peace.

The meeting of brothers above mentioned for humiliation and prayer will take place, if the Lord will at

The Clarendon Room, Clarendon Place, Notting Hill, London, W.

ON SATURDAY, JULY 10th. 6 p.m.

On behalf of the brethren met as above,

Yours affectionately in Christ,

T. R., Harrow, Middx.

June 8th, 1926.

T. R. D., Ealing, W. 5.

The same proposal, and copies of this correspondence, are likewise being forwarded to all gatherings of our brethren who initiated the movement.

To the Brethren, gathered at . . . to the name of our Lord Jesus Christ.

Beloved Brethren,

Lest any among you, whether a brother or sister, should be doubtful in your minds, whether the proposed meeting to take place on *July 10th at Clarendon Room* be according to our Lord's mind and by the Spirit of God so as to have His approval, I venture to enclose a copy of a letter written by our brother, J. N. Darby, in 1852. I forward the letter not, as having any authority over our consciences (the inspired word of God alone has that), but as one who desires to be wholly subject to that word and giving heed to one's way according to that word.

It is that word which enjoins us: remember your leaders who have spoken to you the word of God, and imitate their faith (N. Tr.). I write to you, brethren, amongst whom Mr. J. N. Darby, without controversy, is recognized as such a leader.

The occasion for the meeting proposed by him in his letter was the sorrowful first division which occurred amongst us (in 1848), and which he owned, and others with him, was not to be attributed to the particular circumstances which gave rise to it directly but had its root-source in *a declension dating back to some years* anteceding the actual division. It was God sifting those to whom "a testimony was confided in these latter days which they had to maintain in the unity of the church," and who alas, "had grievously failed in maintaing it, and God's glory in it."

Hence this meeting in 1852 was proposed and held, and, I believe fully owned of God and blessed; for in the years subsequent to it, the testimony was rendered in a fresh-

ness and power of which we in our day have little conception. May the Lord grant similar blessing to follow our meeting, purposed for the 10th proximo.
23rd June, 1926. Yours affectionately in Christ,

O. H.

P.S. The Letter of which I send you a copy is to be found in Letters of J. N. D., vol 1, p. 342. (Page 259 in some editions, and see page 269 for the previous letter of J. N. D.)

COPY

My dear Brother,

After a meeting for humiliation of some brethren habitually walking in fellowship together, some who were separated from them seemed to have had the desire to have taken part in it, and to have been prepared to do so.

A desire being formed in my own mind for a meeting for humiliation, and having spoken to others of it, I have found it, thank God, to be the common desire of many—universal, I think I may say, with those who have felt bound, as it is well known, to be decided as to what they judged to be evil; and participated in; and, I am led to believe, by many from whom they have been unhappily separated—for unhappy it surely will be felt to be, even if the judgment may have been convinced that it was inevitable. I feel assured that God has wrought this desire for humiliation, and disposed the hearts of one and of another to it.

The point on which I should propose to meet with brethren is, that we feel that *we have failed in maintaining the glory of God in that which was committed to our trust*, though He may not in grace have taken it from us—a serious and solemn thought. Each one would in his own conscience take to himself their share in this, for which he would feel himself responsible before God. The subject of our common humiliation would be the result we are all conscious of. I am ready for my part to take the first and largest share in this. It is not confession of others' faults I look for, but *a common one of us all* before God, each taking his part, as the Holy Ghost may in sovereign grace show it to him.

No one who comes is supposed thereby to relinquish any judgment he has formed as to evil, or any course he has pursued as to it. On the other hand, those who have blamed many of the acts of the brethren here alluded to, are not supposed to be committed to any approval (or disapproval) of them. For my own part I am ignorant of most, and myself dissent from some I do know of. Any change in this respect must be left to the Holy Ghost, if such there is to be.

I say this, not to raise any question as to what is not the object of the meeting, but to meet one which would naturally arise, and might be a hindrance to one otherwise disposed to join in it, and thus remove the difficulty.

The object of the meeting is one only—*humiliation, because we have failed to glorify God*. It is to join in this that any should come, if he comes at all, with the desire that God may grant blessing to us by it. Such is my trust as to the meeting. I trust

God's blessing may attend it. I feel that it is the place that becomes us. Through His grace it may be the means of blessing, nor would I limit the extent of that which God may grant by it. His Grace is beyond our measure of it, or our thoughts. Though of course it more immediately concerns those who have been placed in the unhappy circumstances known to us all, if any Christian who has never mixed up with the questions which have given occasion to it, nor belonged to an assembly of those among whom the circumstances have arisen, felt really desirous, as a member of Christ's body, and convinced that the *testimony* of God was concerned in it, he would have gladly a place amongst those who have given occasion for the humiliation called for. If any in B. desire really to join in humiliation, it is not desired to exclude them, and means would be taken to afford them the opportunity in such a way as would not involve anyone in any sanction or acceptance of that they judge to be evil.* J. N. D. July, 1852.

God is Glorified, and He Reunites His People

To the Saints gathered to the Name of the Lord Jesus Christ at . . .

Beloved Brethren,

Since, and in consequence of, the solemn meeting held at Clarendon Room, on the 10th July last,** many have been exercised as to what the Lord would have us do next, to further a healing of the breach.

It was therefore arranged at a recent brothers' meeting held at Portobello Room, to have, if the Lord permit, another united meeting for brothers. The proposal is made with the expectation that, as He guided us in the beginning of this movement, so He will guide us in its further steps.

Counting then upon Him, in the full acceptance of the value of the Holy Scriptures, according to 2 Tim. iii. 15-17 and Ps.'s cxix. 9; xvii. 4; it is proposed that the coming meeting be for consideration of the Scriptures, and for Prayer.

*At the end of Vol. 3 of "Letters of J. N. D.," the "Index of Subjects" lists "Common Humiliation" as helpfully referred to in Vol. 1, pp. 118, 258, 259, 260, 267, 269, 338, 339, 342, 343; Vol. 3, pp. 40, 90, 378. In Chapter V, p. 280, we have already suggested that a liberal use be made of this Index to 378 different subjects of much interest, any of which may easily be turned to and read in but a few moments of time. Many or most of the letters are found on different pages in the different editions, but their locations can be found with equal ease in all editions by noting the date, they being in that order, except in the Appendix. The counsel and comfort of these Letters have spread the joy and sunshine of God's love and truth around the world. "The joy of the Lord is your strength" (Neh. viii. 10).

**For brief remarks on this memorable and hallowed meeting of July 10, 1926, see "A Narrative of Recent Events," etc., on page 762.

The Meeting for brothers above mentioned will take place, if the Lord will, at,

The Clarendon Room, Clarendon Place, Notting Hill, London, W.

ON SATURDAY, SEPT. 11th at 6 p.m.

On behalf of the brethren met as above at Portobello Room.

Yours affectionately in Christ,
O. H., Finsbury Park, London.
T. R. D., Ealing, W. 5.

August 26th, 1926.

REUNION PRINCIPLES*

Remarks by W. J. H., at Clarendon Room, London, 11th September, 1926.

(Mr. Bayly mentioned that Mr. Hocking had made known to one or two, his feeling that there should be a continuation of prayer and humiliation before the Lord, as at the previous meeting on 10th July. There did not seem to him to be a sufficiently deep sense of the *general condition* of brokenness in *the Church of Christ at large*, as well as among the few whom we represent.)

Perhaps it was rather a bold thing to say, but it was in no sense a criticism of what passed at our last meeting. It was only the impression of one's own personal spirit before the Lord, and for that one is responsible only to Him. But as this point has been brought generally before brethren without my intention, it may be as well if I sought to make the matter clear from the Scripture itself.

The thought on my mind was this: that the subject before us of *humiliation* is one of profound importance, not only because of ourselves, but on account of the condition of *the church at large*.

We are in the closing days. We shall soon have to stand before the Lord; and we come together to humble ourselves in *His hearing*, whose face we shall soon see. The Lord will ask us then as to the way we have *responded to our responsibilities*. The *privileges* we have had during the last few years through the mercy of God are without price. We are where we are because God brought us there. We have privileges we could not have anywhere else; and *how* have we responded to these?

It is not for me to answer for you, nor you for me; yet we are bound together in the closest union which originated by the sovereign Spirit of God. In this *unity* of the Spirit we are so bound together, that *what concerns one concerns all*; and the great shame that has come upon the name of Christ because of the ruin of the church, is my

*Copies may be obtained from C. A. Hammond, or from: W. F. Knapp, 120 West Maple Ave., Denver, Colo. (5c).

responsibility and yours. *Each of us shares in it.* We shall know it to the full in the day that is coming. But God has given us His word that we may know it *now*; and that prior to the judgment-seat of Christ, we should humble ourselves *now*.

We have our privileges and responsibilities as the children of God. All these are very dear and precious as well as solemn, but we come together on this occasion *as members of the body of Christ*. We come together as units in that remarkable organization which began at Pentecost, and whose sad *history of deepening failure* we can trace onwards from that day until now. And I think if the brethren that meet together to humble themselves before the Lord consider the *broad aspect* of the question, it will be agreed that we should take this view before Him *as those belonging to the whole church of God*; and humble ourselves before Him, because our position and association and all that concerns us, are connected with the *present condition* of the whole church of God.

I should like to read two scriptures by way of bringing them to our remembrance—1 Cor. i. 9-12; 2 Cor. vii. 6-10.

The First Epistle deals with *the church* in its activities and in *its testimony in this world*. It was written, not to Corinth only, but “to *all* that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.” We have therefore what concerns *the fellowship* into which we are called: “God is faithful, by whom ye were called unto the fellowship of *His Son*, Jesus Christ our Lord.” At the close of the Second Epistle the apostle speaks again of fellowship. There it is the fellowship (communion) of *the Spirit*. (2 Cor. xiii. 14).

It is made clear that the fellowship of *saints* is associated with the Lord Jesus Christ and also with the Holy Spirit. The *unity* of the Spirit which is formed *now in the world*, has taken the place of Israel *among the nations*, which was the witness of the unity of the Godhead against widespread idolatry. God is now represented *on earth* by the *one body*, a witness of the fellowship of His Son.

This Epistle opens with the manifestation of this unity broken and marred at Corinth. Every eye should have been *attracted to the Lord*. But there was a *lack of unity* revealed in that assembly. There was envying and strife, rivalry, parties, contentions, variance in word, thought and judgment. They were a contradiction to the one name God has written upon His church.

The First Epistle is occupied with the errors it was necessary to correct in that fellowship. They were wrong con-

tinually, and in almost everything—in their worship, their institutions, their moral state. There were divisions, and the dissemination of leaven among them; spoiling their testimony in *the earth* as the pillar and ground of the truth.

The Epistle was written to bring them as an assembly of Christ to *repentance*, to bring them to see *their condition as the Lord saw them*, who was walking in the midst with His eyes as of fire, who saw they were *carnal*, walking as men of the world.

Through the mercy of God that object was accomplished, they “sorrowed after a godly sort.” I do not think this sorrow was because of the difficulty arising from their disorder. There are persons who feel irritation when things are not orderly. Carnal irritation is not what the Lord seeks. What He wants is that we should feel the affront to His love. If we can see *the effect* of worldliness, of self-seeking, of taking party names, of striving for personal thoughts and aims; what must our Lord Himself judge as He walks among us! We can only think of *His tender love*, in spite of all the evil He sees in the midst of *His church*. We remember His weeping eyes when He looked on Jerusalem, full of spiritual *pride*; though crowning her career of guilt with His own crucifixion. The disciples of that day had not thought for their Lord, the Man of Sorrows. He wept—who wept *with Him*? “Daughters of Jerusalem, weep for yourselves,” he said to those who lamented as He bore His cross because of what had come upon Him. They knew not the cup He had to drink. They could not weep *with Him*.

Now that our Lord is in heaven, do we think that He is unaffected by the condition of things in His church *in its entirety*? We break the bread, from week to week; and the symbol of the one body is there in the one loaf—*the fellowship of the body of Christ*. How often we think of what the one loaf signifies. The Lord thinks of *all* those who by the *one Spirit* are knit together in *one body*. Where are they?

What I plead for in this matter is that *as members of Christ* we should feel as our living Head. We read in this Epistle that “if *one* member suffer, *all* the members suffer with it;” therefore if one member sin, or does not hold the Head, ought we not to feel the errors of others as a wound upon the spirit.

How callous we have been in all this! We ought to have our hearts enlarged. We should meet together not to think only of ourselves; what about the members of the body of Christ, wherever they are? We should feel that we are brought into the dust in connection with the *members of*

Christ everywhere—we are partners in a *common* shame. Alas, the Lord may see in our hearts that we even glory in our shame. Because we are two or three, we count it as a mark of the approval of our Lord that we are so few. This is a perversion of Matt. xviii. 20. He *does* care for the two or three, and comes into their midst; but He cares for the others also, who number many more than two or three.

Bound up with other members, therefore, we should think of them. In these last days we should seek to know *His thoughts about the whole assembly on earth*. The Lord has given us, in Revelation, a synoptical view of *the history of the church*. What has been our feeling in reading the seven epistles? (Rev. ii., iii.) Have not some of us said in our fleshly *pride*, "Thank God, I am not in Laodicea, but in Philadelphia?" Have not some of us said in our hearts; "I am rich, I have spiritual riches, which my brethren outside have not?"

Let us read the epistle to Laodicea as if it might apply to *ourselves*. We do not know our spiritual poverty *in His sight*. If we would only *take this place* in dust and ashes before Him, is He not ready to bless us? I pledge my Lord that He is.

We must however take our place as those that have *sinned* against Him and His word. The Lord has given us *His word*, but *we have failed* to obey it and live up to it.

What I feel—I am speaking now on my own personal responsibility to you and to the Lord—what I feel is this: that if we are to have *the Lord's mind* for the next stage, we must have the right moral *state* before Him. We cannot, we must not dare to be false and hypocritical before the Lord.

It is so difficult to confess to God audibly, not for myself only but for a number of persons together. Who indeed is competent to try? We are here, however, for this purpose. Moreover, we are here because the Lord has laid His chastening hand upon us; and there was *cause* for it, or He would not have done it. And if He has done it, who shall tell us why it was done—who but Himself? And so we are drawn back *to the Lord, and to His Spirit*; who amidst all the shocking ruin of the church *abide the same*—the Lord in all His loving care, and the Holy Spirit that dwells here, and is here in all the *power* He has, and had, and to the end will have to impart to us—against which gracious power nothing can say nay.

It is because we have not taken the place of weakness before Him, that we have not known the strength of the Lord, and the energy of His Spirit, as we might have known

them. May the Lord by His Spirit teach us what we are to say before Himself while we are together.

The above, by Mr. W. J. H., may be taken as expressing the principles on which those included in the Reunion of 1926 are gathered, which makes it clear why Independent and Open Brethren could not possibly be included with them. They see *the principle of Independency* of churches as expressed in 1 Cor. xii. 21, "I have no need of you," as the ruin of the testimony of the church of God on earth, and as "darkness," and as a great "evil," while Open Brethren put it for "light," and call it "good" (Isa. v. 20); and so they ask, "Can two walk together, except they be agreed?" (Amos iii. 3).

VALUING THE UNITY OF THE SPIRIT*

A Reunion Appeal, by W. K. (August, 1898), with a Note by W. J. H.

For circulation among brethren still cleaving to the "Christ of God."

Beloved Brethren,

We write to you about the anomalous state of divisions, feeling that it is not more to our Lord's dishonor than to our common shame and loss. Do you not feel it too?

We are apart from no question of *the faith*, from no difference as to *due order*. We acknowledge for practice the same *divine principles*. It is well known that we have sought to remove whatever barriers may hinder, as far as we can with a good conscience, in subjection to the word. That the enemy should seek to frustrate our being gathered together in one (John xi. 52), one understands, but why should you or we acquiesce in his scattering those who should be united? We do not doubt that 1 Cor. i. 10-12; Eph. iv. 2-6; Phil. ii. 1-4, are still weighty in your eyes as in ours.

With you we cherish the place divinely given, to faith and love, of *gathering to the Lord's name*, and would each judge himself for all that has been done inconsistently with it. Neither you nor we would individually nor together consent to weaken the responsibility of maintaining at all cost the Person and work of *Christ*, the present action of *the Holy Spirit*, or the authority of *God's word*.

Holding the *Head*, we welcome the *members* walking in truth and in love *as at the first*; not without profit from all that has been since. Alas! it cannot be for such as compromise Him who is the true God and life eternal. (This

*Copies of this tract may be obtained from C. A. Hammond.

refers to the teaching of F. E. Raven in 1890. Ed.) Ought it not to be for *all* who confess Him truly? Who or what forbids?

We avoid disputations, and address all who with ourselves *value no unity save of the Spirit*. We believe that to get rid of obstacles to its better enjoyment and manifestation, is for *the Lord's glory*, and for *the blessing of the saints*. It would also disarm the enemy of a permanent occasion for stumbling the weak, and for reproach to the truth.

Free to *confess failures* on our part, we appeal to all others involved in the divisive action of 1881, and ask: Does Scripture sanction settling down contentedly with things as they are? Do we not alike own *one body and one Spirit*, even as called in one hope of our calling, one Lord, one faith, one baptism, one God and Father of all? Can any rest indifferent to a scattering without parallel, and without an effort? Have you, however, no *faith* in or *desire* for the *healing* of our God?

A notion prevails that *reunion* must be *individual*. It is a *modern* thought, at issue with our *past* convictions and action. Where does Scripture lay down anything of the sort? It does show us the principle of collective sins met collectively, individual individually. We have dealt individually, and rightly so, with an individual seceder, or with a person emerging from a sect. But *grace* handled the truth in another spirit when a rupture came in, however sadly, *among those gathered*. Take as a comparatively recent instance, what some have not forgotten; the episode of Mr. A. Stewart, who broke up the assembly in Jersey by forcing a discipline which, spiritual souls could not acknowledge to be of God. Mr. Darby, in concurrence with brethren in London of that day, drew up a letter in which the saints of *both meetings*, then divided and breaking bread separately, *were exhorted to receive one another and meet together as before*. But Mr. S. insisted on his discipline and refused, thereby losing recognition, and afterwards going from bad to worse; while those willing to act in *grace* had the confidence of their brethren. No man of weight then doubted that *the reunion of divided meetings was right and comely before the Lord*. To insist on individual reception in such circumstances would only be self-righteous and an effectual bar to His will of gathering His own in one. Surely, as compared with the painful case at Jersey, there is even less ground for hesitation now.

All who concur will feel the call to approach the Lord in confession as to the past, and prayer for the present. Meetings could follow for *united supplication and con-*

ference. Private questions could be fittingly inquired into in private.

Grace be with all who love our Lord Jesus Christ in uncorruptness.

NOTE BY W. J. H., 30TH SEPTEMBER, 1926.

It is a highly significant circumstance, in which we can hardly fail to discern the over-ruling hand of God; that the Reunion circular printed above for general perusal, which was composed by Mr. William Kelly nearly thirty years ago, should now be brought to light. Though unsigned, its terms are in perfect accord with the memory of some who recall the utterances of our brother at that period, as well as later; and, moreover, they agree with his writings on the subject of the painful division in 1881.

The value of Mr. Kelly's Reunion Appeal, consists mainly in its concise presentation of the fundamental principles governing the assembly status of those who (refused F. E. Raven, and) in 1890 resisted at all costs the dishonor then done to the Lord Jesus Christ as the true God and eternal life. But in addition to this abstract value, considerable weight must also be given to the document as an expression of the considered judgment of one fully and personally acquainted with the details of the scattering in 1881, of the Saints gathered to Christ's name.

Clearly, W. K. realized that two companies of the Lord's own had arisen who were walking apart, though equally holding fast to the faith once delivered to the Saints, and both seeking to maintain in the assemblies the order set out in the New Testament. The Reunion Appeal is evidence of his desire, shared by many others, that this anomalous state of separation, which is a dishonor to the Lord, a denial of the unity of the Spirit, and a stumbling-block to the weak, should be ended.

On account of causes well known and humbling to ourselves, on which it is inopportune now to dilate, the proposed "call to approach the Lord in confession as to the past and prayer for the present," was not circulated. The very existence of such an appeal was forgotten, if ever known except to two or three, until its appearance at the present.

Now however, through the mercy of God, what was laid upon the heart of Mr. W. Kelly nearly thirty years ago, has been wrought in the hearts of numbers of saints without their having seen his appeal; and this is not the least remarkable feature of the present movement. There is an earnest desire to unite for confession and supplication to God, as well as for conference as to what may be done, so that those long apart may now walk together in the fear of the Lord and the comfort of the Holy Spirit.

This present desire appears to have been wrought apart from all human agency, and as it is undoubtedly of God, so it is to be respected as such and not to be regarded as the outcome of mere worldly diplomacy.

"Fulfil ye my joy, that ye be like minded, having the same love, being of one accord, of one mind" (Phil. ii. 2).

Following the brothers' meeting Sept. 11, another was held Oct. 16, 1926, and certain information about what had already been done, accompanied this Notice:

NOTICE

The enclosed letters and papers are intended for the information of *all* in fellowship. The next meeting (for brothers only) will be held D. V. at Clarendon Room, Clarendon Place, Clarendon Road, Notting Hill, London, W. 11, on Saturday, October 16, at 6 p.m.

A NARRATIVE OF RECENT EVENTS WITH SOME REFLECTIONS THEREON BY TWO EYE AND EAR WITNESSES.

Dear Brethren,

We desire to acquaint you with the result of that "united meeting for prayer and humiliation" which, as you were informed by a letter of 8th June last, was proposed to be held at Clarendon Room on *10th July* last (1926). We relate to you that solemn meeting in all soberness, and in the fear of the Lord, and ask you to read it in the same spirit.

We thank the Lord for the ready response which the invitation received, for the Room was almost completely filled by brothers living in London, and in the country; an evident token that the object of the meeting met a deeply felt need of many. And it was of the Lord who by His Spirit had put this desire in their hearts. The same Lord in grace was present by His Spirit, controlling the meeting, stamping it with a solemnity which cannot be conveyed in words; only those present could realize it.

Self is Set Aside, and Reunion Consummated, July 10, 1926

We were before Him, and were made conscious of His presence; conscious of the solemnity of being before Him in humiliation and confession of our failure and its consequences; conscious, too, of His grace which gave us liberty to own our failure. Verily, the psalmist's words are true: "it is good for me to draw near." We were before Him, confessed to Him our failure in keeping the unity of the Spirit in the bond of peace, our worldliness, pride, self-will, self-seeking, which led to strife and contention so that we had been parted for many years; and have become often a stumbling block to Saints, and brought reproach to His Name, and the testimony which the Lord had entrusted to us.

We looked not at one another, we spoke not to one another, blaming or accusing one another; we looked to Him, confessing before Him our united sorrow in our common

failure. We looked to Him who alone can help, not only to heal the breach, but to enable us to walk together in the same mind and in the same judgment. And we have no doubt that the Lord heard us. Who else, but He, by His Spirit, could open our lips to sing together, as "with one mind and one mouth" at the close?

Hymn No. 90: Glory, honor, praise and power, etc.

Commending ourselves and the brethren of the various meetings from which we had come, to His grace, and praying to be shown His way—the meeting was ended.

It was a solemn meeting; not a jarring note throughout the two hours; a solemn but blessed meeting. To faith, the division which had kept apart in walk those who were of the one body, was ended; the ending of it was His work. And though the meeting has passed, we are confident in the Lord that the memory of it with its teaching will abide. Other meetings have been held since, but *that meeting of the 10th of July, 1926, stands by itself.*

Two further meetings have been held at *Clarendon Room, on the 11th September and 16th October, 1926.* These were of the character of conferences, so that by interchange of thoughts we might gain the full confidence of one another, and be assured that after so many years of separation we still held and valued the truths which we had owned before the division. And especially did Bro. W. J. H. lay on our hearts (in words of which you received a copy*) to remember that the interests of Christ and the unity of the Spirit embraced the whole assembly, spoken of in Eph. v. 25-27—a timely word, for strife and contention with their divisions tend to narrow us up in our heart's affections, saying: I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. We closed our second conference meeting by singing together:

Hymn No. 210: One spirit with the Lord, etc.

We would own thus with deep thankfulness of heart the Lord's goodness. It is He who "prepared our hearts" and made us willing to own jointly our failure; and He has brought us together. We desire, also, to give heed to Him in thus teaching us His way, so that we may be kept in this new-found joy of being re-united. "The wisdom of the prudent is to understand His way" (Prov. xiv. 8). He has spoken peace to His saints; let us not turn again to folly (Psa. lxxxv. 8). May it be truly the joy of the Holy Spirit, which will keep us, at the same time, alert in the Holy Spirit, for we have to beware against the wiles of the devil. The greater the deliverance, the more the need to walk softly.

*This address is entitled "Reunion Principles." See page 755. (Ed.)

David "went in" once before the Lord with joy and liberty of heart (2 Sam. vii. 18, 27); but a second time he "went in" with fasting and sorrow (2 Sam. xii. 10). Remember, how Jericho's capture was followed by Ai's defeat; how Elijah's faithfulness to Jehovah was followed by his desertion from his post. These things are written for our admonition.

May We Never Turn Again to Folly

We would write plainly. Was not our confession before God on the *10th July, 1926*, that the trouble which had overtaken us, causing the division, was the consequence of a declension in spirituality and in that singleness of heart which sanctifies Him (1 Peter iii. 12), whereby occasion was given for the activity of the flesh, so that a defiling root of bitterness had sprung up among us? And how great has been the declension—not merely in outward conduct which should have manifested us as Christ's epistle, known and read of all men, but—in that knowledge of Him which is for those to whom He manifests Himself (Jno. xiv. 21), and by which everything else is counted loss (Phil. iii. 8)? Again, how little have we been concerned with His thoughts, which take in that whole assembly which He has loved and for which He has given Himself? And how little have we heeded His commandment to love one another as He has loved us (all) (Eph. v. 25; Jno. xiii. 34)? If it had not been so, would it have taken 45 years before His appeal during all these years—if thou wilt return, return unto Me—fell on responsive ears and on hearts prepared by Him, leading us to come before Him in one united confession of our failure?

The Way of God's Righteousness and Not of Man's Wrath

The Lord, having brought us together again, let us see to it that we turn not again to folly. And let us heed the Holy Scriptures which alone are able to make us wise unto salvation. Our safeguard is indicated plainly there: if we live by the Spirit, let us walk also by the Spirit; walk in the Spirit and ye shall in no way fulfil flesh's lust (Gal. v. 10, 25, N. Tr.). Let us heed this, and the fruit of the Spirit will be produced, and not the works of the flesh.

But if, alas! Satan should get an advantage and trouble of whatever kind arise, threatening to bring in its train strife and divisions; yea, even if evil arise which has to be dealt with, what is the divine remedy? The Lord has shown it to us by the *10th July, 1926*, meeting: prayer to Him from whom is all our help. Not prayer in any party spirit (Ps. lxvi. 18), nor yet as in Ezek. xiv. 4, but united confession of

our failure as evidenced by the lack of wisdom, how to deal with the trouble. Let prayer be made to Him first, before attempting to deal with the evil by counsel, or conference, or assembly decisions (He will hear and help), so that a breach be avoided; or, if evil must be dealt with, that it be done in the way of God's righteousness and not of man's wrath.

Thus Moses acted in Lev. xxiv. 12, and Num. xv. 34; thus Israel acted not in the case of the Gibeonites (Josh. ix. 14). But we would draw attention especially to the case of Ezra (whose name is 'help'). When he heard on his arrival from Babylon of the evil practices of the returned Jews in Jerusalem (practices of which he personally was clear nor for which he was personally responsible), he first of all—before attempting to deal with the evil—turned to God in humiliation and confession, making his people's guilt his own before God. And God heard and wrought in the people: "there assembled unto him a very great congregation. The people wept very sore . . . and said to Ezra, we have trespassed." And the evil was dealt with in a righteous way "according to law" (Ezra. chaps. ix. and x.).

The Lord is coming soon. May He grant us to be found at His coming: perfect (or perfectly joined together, *cf.* 1 Cor. i. 10, the same word), of good comfort (encouraged, *cf.* Heb. x. 25, same word), of one mind, living in peace (Mark ix. 50, same word); and with the Apostle we desire that the God of love and peace may be with us (2 Cor. xiii. 11).

Yours affectionately in Christ,

O. H., London,

THOS. R. DIX, 11 Nicholas Gardens, Ealing.

P.S.—Since the above was written, we have had a final meeting at Peckham, on 13th November, some 300 brothers being present, with a view that a joint-letter might be sent to the various gatherings, conveying to them the result of their conferences and their belief of the mind of the Lord as to this desire for reunion. Our Brother Mr. G. F. Cox* especially urged the brethren impressively, to see in this movement the graciousness and faithfulness of our Lord. He pointed out that *in the whole history of the Church no such a movement for reunion, in truth and love, is recorded.* Her history is one of continued and repeated declension and failure, and of the Lord's faithful intervention by raising up a fresh testimony characterized by separation from the evil and corruption. And the testimony which the Lord has

*Mr. G. F. Cox passed up to be "with Christ," May 4, 1933. See the booklet, "G. F. Cox, A Character Sketch," by W. G. T. 6d. (C. A. Hammond).

raised up in these latter days is *the final testimony* which is to close with His coming for us. We had failed sadly in maintaining it, but *He has not given it up*; and in His patient grace He is working now to revive it, and that in view of the nearness of His coming. This reunion is not of man by *compromise* of the truth, but of God for the *witness* of the truth, as it is in Jesus. It is a matter of *thankfulness* that He has brought us together, but also of deep solemnity, for we are before Him and under His hand in this matter. May we be enabled to understand fully the will of the Lord in this.

We record with thankfulness that the letter, conveying to you the considered opinion of the brothers, was agreed to with one consent.

Following the course of Monthly Meetings of brothers held at Clarendon Room, Notting Hill, the next meeting (brothers only) will be held (D. V.) at

Peckham Park Mission, Fenham Road, Peckham, on Saturday, November 13th, 1926, at 6 p.m.

Tea will be provided at 4:30 p.m.

The situation of the Hall is indicated on the diagram below (omitted here).

Buses, 36, 536, 12 & 78.

Trams 54 & 40

Trains from London Bridge and Victoria to Queen's Road or Peckham, Rye.

Letter Issued by The General Meeting

Peckham Park Mission, London,
13th November, 1926.

To the saints who gather to the Name of the Lord Jesus at . . .

Beloved Brethren,

You are aware that meetings for humiliation, prayer, and conference, have been held at Clarendon Room, London; by brethren who have been walking as separate companies since 1881.

We have been together, not seeking to apportion the blame for that division, but rather to humble ourselves before the Lord because of the pride and insubjection that brought it upon us; and also to confess to Him our present low spiritual condition, of which the most serious feature is our general insensibility. We desired, too, to recognize the chastening hand of our God upon us during the past forty-five years; that we might not be like that ancient remnant of whom He said, "I smote you . . . yet ye turned not to me" (Haggai ii. 17). May the Lord deepen this exercise of heart before Him.

The majority of those present at these meetings were too young to have taken part in the division of 1881, but we remembered that, though no one was more innocent of idolatry and Israel's wickedness than Daniel, yet he took the blame upon himself, confessing "my sin and the sin of my people." This, also, was the attitude which we felt became us, and all thought that the Lord was with us in a very real manner in thus taking the low place.

We came together, not to make terms or to find some formula that would unite us, but waiting upon our faithful God for guidance even as to the form these meetings would take; and He has not failed us, but has given us hope that, if with sincere contrition we turn to Him, He will yet give us a little reviving. We, therefore, desire to express (on our own individual responsibility, in the fear of the Lord, and with a deep sense of the gravity of our action, as well as of the privilege attached to it) our feeling that there is no godly hindrance to our freely and happily receiving from, and commending to one another, as has already been the case in several places.

It is our desire to strengthen our common maintenance in true separation from evil, of those principles which we believe to be Divine as to gathering and association.

This letter is sent out because we have reason to believe that many brethren who have not been with us at Clarendon Room, are anxious to know to what conclusion our exercise has led us. We, therefore, simply intimate the common judgment at which we have arrived. We do not in any measure presume to decide for others, or to have authority to do so. But we shall count it a further token of our gracious Lord's unerring guidance if everywhere our brethren who have shared with us humiliation and prayer, are ready now to rejoice with us in the manifest working of our God among us after so long a time (1 Sam. vii. 3).

(Signed by 57 brothers from various meetings in London and elsewhere.*)

Certainly, Mr. J. N. Darby, if he had been present, would have been as thankful and delighted as any at the Reunion resulting from these happy Fellowship Conferences; for he was very gracious and kind, and of a happy disposition;

*There are, in the Reunion of 1926, about thirty gatherings in London and vicinity alone, and a large number throughout England; more than a thousand on the continent of Europe; more than one hundred-fifty in Egypt, and considerable numbers in many other countries. A few withdrew from fellowship, just because they could not have everything their own way, but there was no "division," as someone in a letter has mistakenly supposed.

and ever alert, both to share his own joys with others, and to enter into their joys; considering it a privilege even to make small children happy. And the word of the Lord and "the joy of the Lord" were mainstays for him, and, having "kept the faith," he "finished his course with joy." (Jer. xv. 16; Neh. viii. 10; Acts xx. 24; 2 Tim. iv. 7).

No Original Footing, but Remnant Testimony

These brethren do not claim the exclusive possession of the Lord's Table, or that they are on the original footing, or that they are the Church; but only a remnant. Concerning Remnant Times and Remnant Testimony, Mr. J. G. Bellett wrote:

When we come to the book of Ezra, we begin the story of the returned captives, and in much of *their* condition we read much of *our own*. As we trace their story we may well be struck by the *resemblance* it has to our own. *They have the word of God, and they use it . . . Faith still uses the written word in all things.* And surely, I may add, faith still recognizes that there is confusion . . . We may, however, be encouraged as well as instructed by the experience of these returned captives; for, while the ancient glory and strength are *not* seen among them,—Urim and Thummim being *gone*, the Ark of the Covenant *gone*, the mystic rod and the cloudy pillar *no more* known and seen—yet was there more energy and light, and a deeper exercise of spirit in the returned *Remnant* from Babylon than in the Redeemed from Egypt . . . God did not come forward to establish them on the *original* footing . . . *The House*, however, is again attended to, under their word; the *zeal* of the people revives; their *faith* and *service* live again; and for about four years, from the second year of Darius, when Haggai and Zechariah began to prophesy, to the sixth (Ezra v. 24; vi.), when the House was finished, they work with renewed earnestness. The dedication of *the House* then takes place. And this is a beautiful witness of *the moral state of this Remnant* . . . *And they keep the Passover.* So that indeed we may say, though the want of all manifested glory, such as shone in the day of Solomon, may be marked here, yet there is more attractive grace and power; just as the exodus from Babylon, some twenty years before (Ezra i.), had been marked in contrast with the exodus from Egypt. There are features in the *second exodus* and in the dedication, features of personal beauty, which had not so appeared in the far brighter days of Egypt and of Solomon . . . *Their* resources were only what *ours* in this day are—the *word* and *presence* of God. (From "The Captives of Judah," pp. 15-24, by J. G. B. 20c. Loizeaux Bros. See also "Ezra and Nehemiah," by W. Kelly. 2s. C. A. Hammond).

Philadelphia as a Condition Remains to the End

Hebrews i. 10, 11; Revelation iii. 11, 12

The history of *the Church of God on earth* is largely a history of *revival* alternated with *failure*; very much like the history of Israel, under the various kings that followed

Solomon. Sin, or decline, followed by *revival and restoration*; then another lapse, and again *recovery* by the mercy of God through the ministry of His servants or prophets; covered a long period of years.

The Lord's message, to four of the seven churches in Revelation ii. and iii., speaks of *the truth* being given up. Before the apostle John passed away, one of the seven assemblies in Asia was in the terrible condition of Laodicea; and even in Philadelphia *overcomers* were needed. And how much more *now*? To whom shall we go but to that One of Whom this word in Hebrews i. reminds us, "But Thou art *the same*, and Thy years shall not fail."

About sixty years ago (in the seventies, referring to the "New Lumpism," and "Clean Groundism" of S. O. Cluff, etc.), some thought we had (all) come to the time and condition of *Laodicea*; and that the Lord was *outside* (of every company), knocking at the door, ready to sup with any (individually) who would open to Him; *Philadelphia* as a condition (collectively) *having passed away*. We do not believe this, whatever the general condition of the professing church may be. Why? Because "*Thou remainest*; and they all shall wax old as doth a garment."

One great feature that still especially *distinguishes* the present crucial time of the church's history on earth, must not be forgotten, although it leaves us without excuse; and that is the presence of *the Holy Spirit in the Church of God on earth*. In the former dispensation, during Israel's history, He was a visitor (speaking with due reverence); now He is a resident. "He *dwelleth* with you, and shall be in you" (John xiv. 17).

"I change not; therefore ye sons of Jacob are not consumed," was the Lord's message to a desolated Israel (Mal. iii. 6).

May our faith be sustained, and our hearts held and nourished by that blessed word, "Thou remainest." (T. Ruse, aged 87. From Notes of the Plymouth Conference, May 19 to 22, 1934).

The Lord Chastened Us in Righteousness, from 1881

Finsbury Park, London,
November, 1926.

Beloved Brethren,

Some may possibly be doubtful, whether the Spirit of God has directed this remarkable movement, such as has never taken place before, since the Lord has pleased to raise an incontestable fresh testimony in the church during the last century. I desire therefore to put the following remarks before my brethren for their consideration.

None will say that the history of Brethren has proved exempt from the course which has characterized the ways of man when entrusted with the keeping of a testimony committed to him by God. Set up in all its freshness by God and preserved at the first, more or less, in full integrity by the energy of the Spirit of God, its practical maintenance weakened in the hands of those entrusted with it; not through attacks from without, but through lack of watchfulness and decline in spiritual power within. Uprightness of heart and singleness of eye waned; truth in outline of sound words still held, yea boasted in, but not with that "faith and love which is in Christ Jesus" who is the truth, as the apostle enjoins us. The Spirit of God, the Spirit of the truth, was grieved, and the flesh ever lusting against the Spirit, found opportunities for its activity. Who that reads J. N. D.'s letters from 1879 onward (and perhaps earlier) can doubt, that worldliness, self-will, spiritual pride and party spirit were showing themselves, bringing with them misunderstanding, bitterness and backbiting? And who, with the Holy Scriptures before him as to "emulation and strife" (cf. 1 Cor. iii. 3; Jas. iii. 16), can wonder that such a state of things ended in division, the immediate, *but by no means the sole*, cause of it being the so-called Park Street judgment? (of May, 1881).

Will any one among us assert that it was not so? Will anyone among us deny that God had a controversy with us, and that the division has been of Him, as much as the division in Rehoboam's time which Himself declared to be of Him (2 Chr. xi. 4)? How came it to pass that the Park Street judgment was of such a kind that those who rejected it equalled in number nearly those who accepted it? (I refer only to the gatherings in England). Dare we say that it was *their* insubjection to the word, manifesting *their* true state of soul? and assert that *our* actions and words, both before and after that judgment, were without fault?

I bow unreservedly to the Lord's words in Matt. xviii. 18: "whatsoever ye shall bind on earth, shall be bound in heaven." That binding at 57 Park Street, London, has been bound indeed in heaven: not alas! a uniting bond of peace drawing the hearts together in happy, free fellowship; rather a distressing bond bringing sorrow in its train. Only a few years later, the first rumblings were heard of a fresh disturbance, not around the truth of the one body, but, as the controversy developed, an attack on the glories of the Person of the Lord Himself. And when the gathering at Bexhill, England, took its stand for the truth, refusing fellowship with those who would allow such dishonoring doc-

trines in their midst, 57 Park Street was foremost among those who defended, if not supported, the heretical teacher.

And what shall I say about the still later strife at Tunbridge Wells? Was not the underlying cause an echo of what was heard in 1881? a pretentious claim to greater spirituality and faithfulness, and assumption of infallibility in assembly judgment? Though the gathering at Tunbridge Wells knew that their decision would cause a widespread division, they asserted that they had the sanction of the Lord for it, founding their high pretension on the words of the Lord in Matt. xviii. 18, as if "bound in heaven" were equivalent with "approved in heaven."

My brethren, I pray you to weigh all this before the Lord. Has it no voice to us? I appeal to you in the words of the prophet of old: "The Lord's voice crieth unto the city, and wisdom (true or sound wisdom of Prov. ii. 7; iii. 21; viii. 14, same word) *looketh on Thy name*. Hear ye the rod and *who hath appointed it.*" (Micah vi. 9). Let us heed the exhortation in Prov. xxiii. 19; "hear and be wise and guide thine heart in the (His) way." Let us remember that "the wisdom of the prudent is to understand His way." "Yea, though all His ways are judgment," we know also that "in them is continuance, *and we shall be saved.*" (Prov. xiv. 9; De. xxxii. 4; Isa. lxiv. 5.)

To confine our attention solely to the 57 Park Street judgment, and make its acceptance or refusal the condition for reunion with our brethren, from whom we have been separated, shows an entire disregard of the controversy which the Lord has had with us these many years, and an insensibility to His grace and His work to bring us together again. "His paths are mercy and truth." His mercy brought us together on the 10 July, 1926; His truth brought us together for prayer and humiliation, in united confession of our failure and of our declension which brought His chastening hand in righteousness upon us. And "by mercy and truth iniquity is purged away;" and the Lord is granting us now a little revival.

Let us not be slow to follow His gracious leading, but rejoice with trembling, and praise Him with one mind and one mouth for His great goodness.

Your affectionate brother in the Lord,

O. H.

OUGHT WE TO SEEK A WIDER FELLOWSHIP?

Much has been written about Christian fellowship and the relationship to one another of Christian gatherings and circles of gatherings, but I feel the matter is very simple for an honest mind and loyal heart, if we will only let Scripture speak, and if we are willing to obey it implicitly!

After decay and unfaithfulness had manifested themselves in the primeval church, God gave by the second epistle to Timothy the plainest directions as to our line of conduct. Firstly, that there are vessels to dishonor, from whom we must *separate*; secondly, that there are vessels to honor whom we should acknowledge and with whom we *should walk*. "Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." (2 Tim. ii. 22).

"Yes!" say some dear brethren, "but this is only necessary in the local assembly to which we belong; we cannot attempt to decide as to the status of assemblies in other towns or countries. If any come from other gatherings or distant towns, we will examine them and decide whether they are sound in the truth and faithful in their walk." It requires little reflection to show how impossible this is in practice. It is merely a threadbare excuse for gross carelessness and unwatchfulness as to Christian testimony. What bank would accept a new clerk on his personal unaided testimony, or on a testimonial without knowing who gave it? Shall we guard less carefully the treasures of God's truth committed to our care than men guard their perishable riches? Truly "the children of this world are in their generation wiser than the children of light!"

All agree that it is necessary for those forming a local gathering to know one another before breaking bread together, and to be mutually persuaded that they call on the Lord out of a pure heart, although perhaps conscious of much weakness. But by some gatherings of Christians it is considered too burdensome to carry this principle farther and seek for certainty as to the status and condition of those who *commend* Saints to us, or of those to whom we *commend* Saints from our midst. To put it fairly, and in the fear of the Lord, it is, for them, too irksome to make inquiries about those at a distance, and thus a sadly superficial fellowship is introduced. We are surrounded by a Christian profession, where we indeed need the exhortation: "That we be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. iv. 14). How can we hope, if such a one presents himself on a Sunday morning with a note of *commendation* from an unknown gathering, to probe within a few minutes the state of his soul? Then there are those of "your own selves" who arise "speaking perverse things; to draw away disciples after them." Are these no danger to the Lord's testimony, if admitted after only a cursory conversation?

Extended experience has proved, as many can testify, that gatherings of Christians taking *independent* ground have been utterly unable to exercise godly discipline, whether as to doctrine or moral practice. Those put out in one assembly are admitted—sometimes without question—in another. Various brothers have assured us that when they have gone into *independent* meetings in, to them, strange towns, they have been invited by those who had never heard of them previously to break bread without further ado.

In this our day, when such numerous social restraints are being cast off, it is not to be wondered at that some dear younger brethren should seek more liberty in regard to Christian fellow-

ship, and should, therefore, find some yokes, borne up to now, galling; but let us remember that the blessed Lord said: "Take my yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls." If we wilfully lay aside a yoke that brethren have cheerfully borne for so many years, believing it to be the Lord's, we shall perhaps find more ease, but not rest for our souls.

A circle of gatherings of God's children in fellowship with one another, to the exclusion of any not in this fellowship, is found in the Acts and in the Epistles. Surely this is so obvious that we need not quote many texts. In the 15th chapter of Acts we see with what great care a divergence of opinion as to doctrine and procedure between assemblies distant from one another was investigated, and settled in a godly way. In Rom. xvi. 21, 22, 23, we see how close the ties were between the workers in Greece and the Saints in Rome. In 1 Cor. i. 2 "with all that in every place." In 1 Cor. xvi. 19, "The churches of Asia salute you." In 2 Cor. i. 1, "with all the Saints which are in all Achaia." In Gal. i. 2, "All the brethren that are with me unto the churches of Galatia." In these passages we see that there existed a practical bond of active fellowship in *the truth*, and by the effective power of *the Holy Ghost*, sustained and strengthened among all assemblies. Not only the acknowledging of the truth of the One Body, but the positive outflow of love and affection in the One Spirit.

The epistles to the seven churches in Rev. ii. and iii. are adduced as a proof that we should go on in fellowship with assemblies under any circumstances, but this is a wrong deduction. After the Lord had removed the candlestick from the historical church of Ephesus, could one send letters of commendation to it? I think only to the overcomers. After the Lord had spued the historical assembly of Laodicea out of His mouth, could one acknowledge more than the overcomers? It is the Lord who separates the overcomers from the unfaithful mass, not we.

T. W. BAYLY.

(Copies of the above, 1/2d. See also "Toleration," by H. B. 2d. C. A. Hammond).

It may be well to here remark, that very recently, some exclusive brethren have thought that since the care which some branches of the Needed Truth Groups of the Open Brethren exercise in their reception of Christians is commendable, and as they have the reputation of being "more exclusive than the exclusives themselves," there might rightly be a reunion with them. But under present conditions that would be impossible, because they meet on altogether different ground, and hold different and conflicting principles.

The unity of the various and separate Needed Truth Groups depends upon the unity of their recognized "Elderhood," or the united "Oversight," and they say, "Such unity can be maintained by the Elderhood;" whereas exclusives have no recognized Elders, and they meet on the ground of the Unity of the one body of Christ, the Church of God on earth; and the principle of the Unity of Assemblies.

The Conservative Needed Truth Groups, the same as the loose Bethesda Groups, either ignore or deny, both in principle and in practice, the Unity of the Church of God on earth by the Holy Ghost sent down from heaven; and deny the Unity of Assemblies; so in these respects, there is really very little resemblance between them and exclusives, who now have no thought of any reunion with them.

The following supplementary letter, on this subject, is self-explanatory.

Pretensions Repudiated and Principles Maintained

England, January, 1927.

To the Saints gathered to the Name of the Lord Jesus Christ in . . .

Dear Brethren,

It is thought desirable to supplement the numerously signed letter issued November 13, 1926, by a brief statement; so as to allay all fears in the minds of any of the Lord's people that in the coming together of the two companies separated for so many years, there is any weakening of our wholehearted adherence to those principles of truth and righteousness, and more tenaciously than ever; humbling ourselves before God for our failure in maintaining them in the past.

We also desire to maintain inviolate (in the face of present day attacks), the essential truth of the Deity of the Lord Jesus Christ, as well as His perfect manhood; and the divine inspiration of the Holy scriptures must always be a first charge for every assembly of true believers.

Not only is no fresh start or deviation contemplated *as to the ground of gathering*, but, on the contrary, we feel it increasingly important to endeavor to maintain the *principles* that we believe to be given of God in His word for the guidance of His Assembly, the only true rule for faith in this day of the church's history, as for all time.*

We do not for one moment claim to be the Assembly of God, for the vast majority of the members of that Assembly meet apart from us, but the *ground* on which the Holy Spirit

*Among those who have spoken in favor of "a fresh start," or "a fresh testimony," some would affirm that instead of intending "a different start," or any "deviation" from the course and faith of the early brethren, they meant a revival of and a return to the faithfulness, testimony, charity, simplicity and spirit of the early days; a fresh start in the old paths. Isa. lviii. 12; Jer. vi. 16; 2 John 6. No offense to such is intended, but rather are they hereby invited to now make such a start, for the Reunion of 1926 meets those desires, needs and conditions. So why wait any longer? or look any further? (Ed.)

gathered the saints at the beginning we desire to maintain, and to refuse any other. We would, in the fear of the Lord, be subject to His word; and act according to the *principles* that He then gave.

With regard to our attitude towards certain other companies of Christians who profess to gather according to these scriptural principles, we would feel deeply the gravity and sorrow if in obedience to the word of God we have to refuse fellowship to them, or indeed to any member of the body of Christ, yet faithfulness and subjection to Christ demand it.

Any detailed reference to such companies may only tend to widen the breach instead of to heal it, but it must at least be said that we know of nothing at present on the part of the meetings in the London and Greenwich fellowship identified with the teachings of the late Mr. F. E. Raven that would assure us that the grave errors of such teachings have been judged and refused. Nor have the meetings that separated from them on the "Glanton" matter definitely repudiated, and cleared themselves of association with these teachings so as to command confidence.

The same may be said as to the meetings identified with the late Mr. C. E. Stuart, whose teaching raised much controversy and party spirit, and resulted in division.

Of the numerous gatherings known as "Open Brethren," it is perhaps necessary, for the sake of our younger brothers and sisters, to say that these assemblies owe their position to lack of decision in separating from evil doctrines; and by their confessed (independent) principles of fellowship render discipline abortive, and tend to looseness in doctrine and practice, quite inconsistent with what is due to the presence of the Lord in the midst.

To be obliged to mention these things is sufficient to humble us all before God. What is the meaning of 1 Cor. xii. 25, 26, "That there might be no division in the body, but that the members might have the same concern one for another; and if one member suffer, all the members suffer with (it), and if one member be glorified all the members rejoice with it" (N. Tr., J. N. D.). How difficult it is, in the present state of the church, to realize what this means; as well as many other scriptures equally true of the church which is His (Christ's) body!

May the Lord grant us the needed grace and wisdom to pursue the path of faith, in true humility, and dependence; that the presence and power of the Holy Spirit may be known amongst us for the building up of the saints in their most holy faith, and the deliverance of the Lord's feeble

and ensnared sheep and lambs from the enemy's power; and for the glory of the Lord Jesus Christ for whose coming we wait and watch.

The above letter was read at the usual brothers' meeting of London and district, and is sent out with their fellowship.

Yours most affectionately in Christ,

THEO. RUSE, 59 Butler Road, Harrow, Middx.

G. F. COX, Luton, Beds.

P. S. If any of the Lord's people are desirous to read for themselves, what the teachings are of the brothers above referred to that we believe to be unscriptural, they may be obtained from the Tract Depot, 3 & 4, London House Yard, Paternoster Row, London, or from elder brothers amongst us who would be willing to lend them.

And now, after nine years have passed (in 1936), the necessity, wisdom and value of the foregoing has been and is manifested and demonstrated; for the supreme test of fitness for fellowship, is scripturally expressed in the well-known lines:

WHAT THINK YE OF CHRIST? is the test
To try both your state and your scheme,
You cannot be right in the rest
Unless you think rightly of Him.

CONCLUSION

This Reunion of 1926, as far as assembly matters, and collective and united testimony are concerned, is the brightest spot in the later history of the brethren; and the next most encouraging and hopeful sign or incident was the more recent event of their universally rising up in vigorous protest against and the sternest rebuke and condemnation of the evil denial of Christ's Eternal Sonship (Jude 3, 4, 20-25), excepting, of course, the Taylor party which is the one guilty of having introduced and spread the heresy. (See list of literature exposing it, on the last page of *The Second Taylor Cleavage*). The Open Brethren protested also, but, not to mention them, this incident proves how much these exclusive brethren have in common, namely, (1) They (so far) seek to unitedly maintain the Lord's glory and honor, and the holiness of His house; (2) They are gathered on the ground of the One Body, and the unity of the church of God on earth of which Christ is the Head in heaven; and (3) They endeavor to keep the unity of the Spirit in the uniting bond of peace. Some of them, independent of and unknown to those who had reunited, issued and circulated anonymously the following scriptural and most acceptable statement:

THE FOUR POINT STATEMENT

Association—As to reception and discipline, we refuse such principles as leave the door open to evil; thus seeking to preserve the sanctity of *God's House*.

Congregationalism—Which makes assemblies independent of each other, we refuse, as it practically denies the *Unity* of the Body of Christ; reducing the corporate responsibility and testimony to that of the mere local assembly, or even to that of the individual.

Ecclesiasticism—Which unduly exalts assembly action, we should guard against. We acknowledge the Lord's authority by *His Word*, to which the assembly, as well as the individual, is to be subject.

Liberty of Ministry—We recognize, both within and without the assembly, while fellowship and *counsel* as to it should be regarded, since we are members one of another. (See the tract, "Service and Fellowship.")

In view of all of this, and of the great blessing which the Reunion has been to God's people, it would seem to be His will that further fellowship conferences should be held, to consider the possibility, as the Lord may lead, of other separations being cancelled, and of other saints reuniting as has been done; not in the sense of vindicating them, or of upholding them, or any others, but on the same scriptural lines as were followed in 1926. May we all take this to heart, and make it a subject of prayer.

We have seen how the Lord, in His wonderful goodness, has recovered to His people much lost and forgotten truth, and He has thereby been glorified; and they have been divinely enlightened, and have spread the precious truth abroad, and have been much blessed and used of Him, all over the world. So that, looking across the years, one is impressed that the aims, earnestness, faith, devotedness, testimony and experiences of a host of brethren, as individuals, and collectively, correspond in at least some small measure with those of Paul, as related in 2 Cor. vi.: "Giving none offense in any thing, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses. . . . By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

All approve of what a principal pioneer in the Movement about which we have been writing, Mr. J. N. Darby, has

said at various times concerning their individual path and service: Hold fast to Christ . . . Say little, serve all, and pass on . . . This is true greatness, to serve unnoticed and work unseen . . . Oh, the joy, of having nothing, and being nothing, and seeing nothing but a living Christ in glory; and being careful for nothing but His interests down here. And also concerning their collective position and testimony: We receive all who are on the foundation; and reject and put away all error by the word of God, and the help of the ever blessed and ever living Spirit . . . May we walk so near to the Lord, that we may have all His mind, and then we shall indeed be sure of His peace. . . . I do trust that you will keep infinitely far from sectarianism . . . The unity of Christ's body being the ground assumed, all Christians have, in principle, a title to be there, the Lord's name being maintained as to doctrine and discipline . . . There cannot be too much care as to holiness and truth: the Spirit is the Holy Spirit, and the Spirit of truth . . . You are nothing, nobody, but Christians . . . and an available mount of communion for any consistent Christian.

Accordingly, in their meetings, the brethren often sing:

There is a spot where souls unite,
And saint meets saint in heavenly light;
Though sundered far, by faith they meet
Before the common mercy-seat.

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"Malachi, or the State of Things at the End," by E. D. 20c. "The Closing Scenes of Malachi and Jude," by C. H. M. 2c. (Bible Truth Depot, 1112 North Taylor Ave., St. Louis, Mo.).

"Ought we to seek a Wider Fellowship?" by T. W. B. ½d. (C. A. Hammond).

"Holiness, Unity and Fellowship," by Napoleon Noel. With either brown, blue or green covers, 6d. (C. A. Hammond). Though this pamphlet by N. Noel made no reference to and now forms no part of "The History of the Brethren," yet it was originally written as chapter XIII. of the same, but it finally had to be omitted because it would have made the History too large.

APPENDIX

LIST OF SUPPLEMENTARY LITERATURE

This is a convenient list of books and tracts, nearly all of which are still obtainable, though a few may be temporarily out of print, which the reader of the History of the Brethren who wishes to pursue his inquiries and investigations further is referred to on the pages of the History; giving also Publisher, or a Tract Depot, and the price. This information is necessary and valuable to the inquirer, for one might possess the catalogues of all of the brethren's principal book and tract depots and yet be unable to judge or to guess therefrom what volumes or papers would best meet his requirements. And to make personal inquiry of brethren might not be satisfactory either, for comparatively few of them know about, much less have read, all that is needed to fully inform one concerning their origin, their work, their teachings, and their history.

With a few exceptions, extracts from only some of the smallest of these papers, etc., appear in the History, and it would therefore be wise for the reader to purchase whatever is offered on any matter in which he may be very much interested. The total cost of everything on this list, not including the volumes of "Letters" and the "Collected Writings" of J. N. Darby, and "Short Papers on Church History," by Andrew Miller, is only £2-14-3, plus \$3.26.

The sound and valuable literature of the brethren forms an interesting and important part of their History and testimony, and it includes almost every field of christian thought, exposition, exhortation, endeavor and doctrine; but because of its wide extent and immense variety, to possess it all is beyond the ability of the majority of readers, hence this very limited selection. The catalogue of C. A. Hammond states that "Other publishers' works can be supplied to order; also second-hand books in stock," so that everything on this list can be ordered from him, if desired.

SUBJECT OF CHAPTER I

"A Letter to the Editor of the 'Français' respecting 'The Brethren, their doctrines, etc.," by J. N. D. Price 1½d. (The Central Bible Truth Depot, 5 Rose St., Paternoster Square, London, E. C. 4, England).

"Hymns and Poems," by Sir E. Denny. Price 2s. 6d. (G. Morrish, 20 Paternoster Square, London, E. C. 4, England).

"Memories of the Life and Last Days of William Kelly," by Heyman Wreford. Price 1s. 6d. (C. A. Hammond, 3 & 4 London House Yard, Paternoster Row, London, E. C. 4, England).

"Unity: What is it? and Am I confessing it?" by C. H. M. Price 2d. (Morrish).

"Openness in Receiving and Freedom in Serving," by W. K. Price 1d. (C. A. Hammond).

SUBJECT OF CHAPTER II

"A Brief Introduction to the Acts of the Apostles," by W. K. 2d. (C. A. Hammond).

"One Body and One Spirit," by W. K. 2d. (C. A. Hammond).

"Churches and the Church," by J. N. D. 1d. (Morrish).

"The Nature and Unity of the Church of Christ" (1828), by J. N. D. 3d. (C. A. Hammond).

"Hymns Selected and Revised in 1928," 1s. 6d. (C. A. Hammond).

"Christian Worship," by T. Ruse. 1d. (C. A. Hammond).

"How may I find the True Church?" by T. Ruse. 1d. (C. A. Hammond).

"Recovered Truths," by E. Dennett. 8d. (Morrish).

"The Bible, The Universal Book." 1c. (W. F. Knapp, 120 West Maple Ave., Denver, Colo.).

SUBJECT OF CHAPTER III

"Incidents of Gospel Work," by C. S. Price 2s. (C. A. Hammond).

"Short Papers on Church History," by Andrew Miller. (In 3 Vols., 5s. each). (Pickering and Inglis, 14 Paternoster Row, London, E. C. 4, England).

"Eight Lectures on Prophecy," by W. Trotter. Price 2s. 6d. (Morrish).

"The Lord's Coming, Israel, and the Church," by T. B. Baines. Price 3s. 6d. (Morrish).

"Six Letters to a Mother on Church Questions," by R. Holden. Price 20c. (Erie Bible Truth Depot, 910 French St., Erie, Pa.).

SUBJECT OF CHAPTER IV

"Collected Writings" of J. N. Darby. Vols. 8, 15 and 20. The latter contains the "Narrative of Facts." 6s. each. (C. A. Hammond).

"Letters of J. N. Darby." 3 Vols., 7s. 6d. each. (C. A. Hammond).

"The Deity of Jesus Christ," by J. N. D. ½d. (Morrish).

"The Humanity of Christ," by J. N. D. ½d. (Morrish).

SUBJECT OF CHAPTER V

"Christ and His Church," by W. J. Hocking. 2s. 6d. (C. A. Hammond).

"The Church, and Churches," by W. Kelly. 1d. (C. A. Hammond).

"The Doctrine of Christ or Bethesdaism," by W. Kelly. 1d. (C. A. Hammond).

"Brief Hints on Joshua," by W. K. 1d. (C. A. Hammond).

"Discipline and Unity of the Assembly," by J. N. D. 1d. (C. A. Hammond).

"Open Brethren, their Origin, Principles and Practice," by Hamilton Smith. 3d.

"The Facts Restated, a Criticism of Recent Pamphlets Defending the Principles of Open Brethren," by H. S. 2d. (Hamilton Smith, Elmswood, Montpelier, Weston-Super-Mare, Somerset, England).

"The Whole Case of Plymouth and Bethesda," by W. Trotter. 3d. (Morrish).

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"What Saints will be in the Tribulation?" by J. N. D. 1d. (Morrish).

"Who will be Saved in the Coming Period of Judgment?" by H. A. Ironside. 5c. (Loizeaux Brothers, 19 West 21st St., New York, N. Y.).

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SUBJECT OF CHAPTER VI

"The Bible Treasury," volume for 1878. (C. A. Hammond).

"Leaven Leavening the Lump," by W. J. H. 2d. (C. A. Hammond).

"The Unity of the Spirit: and What It Is To Keep It" (1882), by W. Kelly. 6d (C. A. Hammond).

"Why many Saints were outside the Park Street of 1881," by W. Kelly. 5c. (From C. A. Hammond; or from: W. F. Knapp, 120 West Maple Ave., Denver, Colo.)

SUBJECT OF CHAPTER VII

"Exposition of the Epistle to the Romans," by J. N. D. 2s. (Morrish).

"Why do I Groan?" (Rom. vii. and viii.), by J. N. D. 2d. (C. A. Hammond).

"Lectures on the Doctrine of the Holy Spirit," by W. K. 3s. 6d. (C. A. Hammond).

"On Sealing with the Holy Ghost," by J. N. D. 4d. (Morrish).

"The Anointing and Sealing of the Christian with the Holy Spirit," by J. N. D. 3d. (Morrish).

"How to Get Peace," by J. N. D. 2d. (Morrish).

"Forgiveness and Liberty," by J. N. D. ½d. (Morrish).

"Deliverance, not Pardon Only," by J. N. D. ½d. (Morrish).

"Different Aspects of Eternal Life," by H. N. 1d. (5 Rose St., London).

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"Soul and Spirit," by T. W. B. ½d. (C. A. Hammond).

"The Significance of the Incarnation and Death of Christ." ½d. (C. A. Hammond).

SUBJECT OF CHAPTER VIII

"The Day of Atonement," by W. K. 3s. (C. A. Hammond).

"The Standing and State of the Believer," by J. N. D. 2d. (Morrish).

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SUBJECT OF CHAPTER X

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SUBJECT OF CHAPTER XI

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"God's Own Plan of the Ages," by Hy. P. 2d. (Pickering and Inglis).

"A Prophetic History of Satan," by J. J. S. 2d. (Pickering and Inglis).

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SUBJECT OF CHAPTER XII

"Reunion Principles," by W. J. H. 1d. (C. A. Hammond).

"Valuing the Unity of the Spirit," by W. K. 1d. (C. A. Hammond).

"Ezra and Nehemiah," by W. K. 2s. (C. A. Hammond).

"The Closing Scenes of Malachi and Jude," by C. H. M. ½d. (Morrish).

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GENERAL INDEX

Names which appear in the separate and special Index for Chapter 3, pages 95 and 96, are included also in this General Index. When personal names lack first initials, "(Mr.)" distinguishes them from names of localities. The page numbers that are in italics, indicate footnotes.

When you have read this History through, the memory will be greatly assisted by using and reading the references in this Index in the same way that you use the reference system of a Chain Reference Bible. Having here the condensed results of extensive research work, one may in but a few minutes time investigate the records of both individuals and assemblies.

It will be noted that among the English cities and towns named in this Index and on the Map which follows, there are several in which Divergencies and Cleavages have originated. Tracing the History of the Brethren on this Map of English Counties (or shires) and certain towns, Chapters 4 and 5 refer mostly to Western England (Devonshire, Somersetshire, Dorsetshire and Cornwall); Chapter 6 to Eastern England (Ramsgate, Kent, etc.); Chapter 7 to America (Montreal, Plainfield, etc.); Chapter 8 to Central England (Reading, Berkshire, etc.); Chapters 9 and 10 to Eastern England (Greenwich, Kent, etc.), Northern England (Newcastle-on-Tyne, Glanton, Northumberland, etc.), and Western England (Weston-Super-Mare, Bath, Torquay, Poole, St. Ives, etc.); and Chapter 12 refers to certain companies of brethren in hundreds of places, who became Reunited in 1926.

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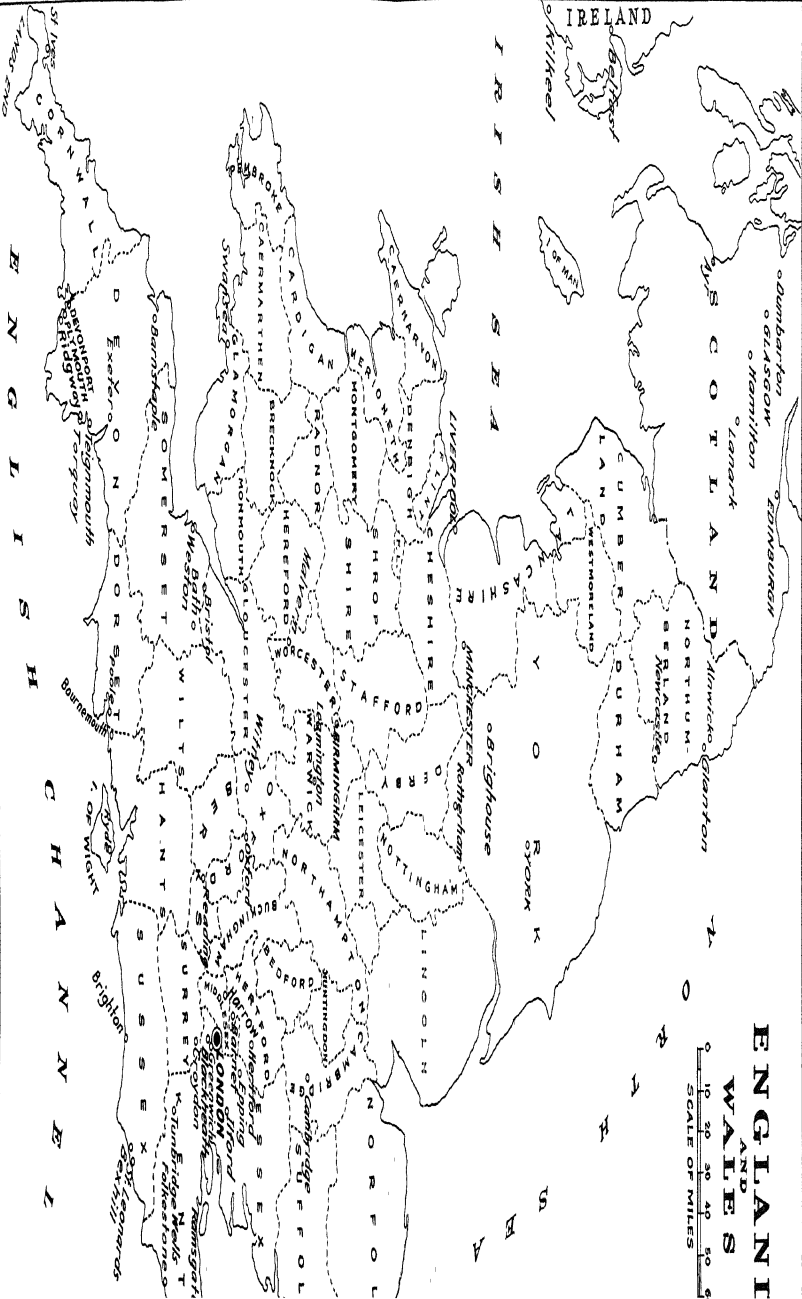
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MILES

SCALE OF MILES

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